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THE
YOUNG PUPIL'S SECOND BOOK

COMPRISING A GREAT VARIETY OF
INTERESTING LESSONS,
ON SUBJECTS CALCULATED TO IMPROVE THE HEART, AND TO INFORM AND
DEVELOP THE POWERS OF THE JUVENILE MIND;

THE
EMPHASIS AND INFLECTIONS OF THE VOICE
BEING APPROPRIATELY MARKED,
WITH A VIEW TO PROMOTE A
CORRECT AND TASTEFUL STYLE OF READING.

THE WHOLE PROGRESSIVELY ARRANGED,
AND BEAUTIFULLY ILLUSTRATED BY SIMPLE AND COMPOUND CUTS.



The Dove returning with the Olive branch.

BY JOHN E. LOVELL,
*Author of "Introductory Arithmetic," "The U. S. Speaker," and
"The Young Pupil's First Book."*

"Give them such books only, as cultivate the moral feelings and create a taste for knowledge,
while they, at the same time, amuse and interest."—Miss Edgeworth.

FOURTH EDITION,
CAREFULLY REVISED AND CORRECTED.

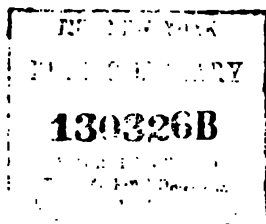
NEW HAVEN.
PUBLISHED BY S. BABCOCK.

1845.

R. B. P.

RNP!
Love

71X44



Entered according to the Act of Congress, in the year 1836,
By JOHN E. LOVELL,
in the Office of the Clerk of the District Court of Connecticut.

*Revised and corrected by
1882 1906*

PREFACE.

THE "Young Pupil's Second Book" is constructed on the same principles as the "First Book." Its predominant features are these:—

1st. It is divided into *three* parts. The first part comprises no word over two syllables, and these syllables are presented in a form which the eye of the child can readily take up, as they are separated *without* the use of the hyphen. Words of the same number of syllables as those thus divided, when found in the succeeding part of the book, assume the usual form; the pupil, it is conceived, having been sufficiently exercised upon such words, as to need no longer any such assistance. An easy gradation has been studiously preserved, both with respect to the *number* and the *difficulty* of the new words of each lesson. The second and third parts, consisting of three and four syllables, are arranged in the same order and on the same principles. The division of the words into syllables, has been governed entirely by their *pronunciation*, as a mode well calculated to facilitate the child's progress in reading, and at the same time to promote a correct and pure enunciation.

2nd. With a view to cultivate a significant and graceful style of elocution, an attempt has been made to distinguish the emphatic words and phrases, and the slides of the voice, by means of the italic letter and the acute and grave accents. The accent *alone* is intended to denote a *slight* degree of emphasis with the appropriate *inflection*; the *italic* letter marks a *stronger* stress, or generally embraces *some fact* or *some name* worthy of notice; whilst an *intense* emphasis is to be understood where the accent and italic letter come *together*—thus, from Lesson 6th—"Look at that gay little bird. It is a *wren*. It is the smallest of *English* birds. See, how *very* neat it is,—how *brisk* and *smart*."—It is believed the utility of this course will be amply apparent on a faithful trial.

3rd. The type is clear, and beautiful, and of a *size* well adapted to the wants of the juvenile student.

4th. The pictures are numerous and of a superior order. Bad pictures, indeed, badly applied, are worse than none, creating a false taste, and often leading the mind away from the very points which ought to rivet its whole attention. The cuts in this little volume, both simple and compound, will, it is presumed, be found not only well executed, but directly illustrative. Those embracing *compound* facts, in particular, cannot fail to be highly interesting and useful. Addressing the understanding through the medium of the eye, it is a natural consequence that they should make a deep and *lasting* impression, thus, "aiding the memory, by storing it with useful and accurate knowledge." "After the child has frequently pored over them, and shown others what they mean, which he will be sure to do, the details which follow will be read with anxiety and delight, while all will be understood."

5th. The lessons comprise a great range of subjects, and a large amount of pleasing and valuable information. They are directly calculated, not only to make the pupil "sensible of the pleasure which results from the cultivation of the *mind*, but to cherish, also, the best and purest *affections* of our nature."

6th. The *explanatory* mode of using the lessons. On this particular, teachers are respectfully referred to the preface of the "Young Pupil's First Book," where the principle is considerably explained and applied. As a further elucidation, however, of this admirable method, take for example an exercise on "*The poor Harper's Lament for his Dog*"—an interesting little poem, which will be found on page 112, of this volume.

As the child proceeds, he is asked What is a "harper?" What is a "lament?" What is meant by "faithful?" Who was faithful? To whom was he faithful? What do you mean by his love being "constant?" What is meant by the "sour looking folks," and by the harper being "heartless?" Who was his "friend?" Who was "Pat?" Why is he called Pat? How did he and his dog sleep? What is meant by "snugly?" How did Tray show his "kindness?" What do you mean by a "wallet?" and by its being "scant?" What is meant by "I thought of his case?" What did Pat do in consequence? What at last became of Tray? and what did Pat do on the occasion? What is meant by "forsaken?" How was the harper forsaken? What is meant by a "village?" and by a "native village?" What is the difference between a town, a village, and a hamlet? What name is given to the inhabitant of a village? What is the meaning of the words natal, nativity? At the conclusion, the pupil may be called upon to give an abstract of the whole story in his own language. And as he advances, the examinations may be rendered much more intricate, and carried to a much greater extent.

It is needless to remark upon the superiority of this intellectual process. No intelligent instructor can doubt for a moment of the wonderful elasticity and vigor which it is calculated to give to the youthful understanding.

To Mr. Wood, of Edinburg, from whom the above illustration is copied, acknowledgements have already been made in the "First Book." The author is also indebted to other distinguished advocates of juvenile instruction.

The preparation of this small volume has demanded more care and labor than can well be imagined; if, however, the interest of those for whom it is intended, shall be duly advanced by it, the author will not consider that he has lost his labor. To be useful to the rising generation, in however limited a degree, is surely a noble object, and he may be excused for some degree of self-complacency, who considers himself successful, if the public approbation has spoken in his favor. Such convictions stimulate to greater exertion and worthier results.

NOTE TO THE SECOND EDITION.

In a conversation with PROFESSOR GOODRICH, of Yale College, when the first edition of this little work was published, I was convinced that I had, in a number of instances, marked the falling slide, where, in reality, it was only "*a drop of the voice with the rising slide.*" Our books on Elocution are defective on this point. In consequence of his explanations, I requested that he would do me the favor to examine the proof sheets of the present edition. He very kindly acceded, and the work is presented to the public greatly improved, and in full confidence of its merits.

INFLECTION.

The slides or inflections, which the voice makes in pronouncing words, are *two*,—the rising and the falling,—and they may be marked thus:

$\left\{ \begin{array}{l} \text{the rising} \\ \text{the falling} \end{array} \right\} \text{inflection.}$

EXERCISES ON THE SLIDES.

The Rising followed by the Falling.

Should we say á or ò ?	Should we say gracefully or ungracefully ?
Will you ride or walk ?	Does he resemble his fáther or móther ?
Is this book yours or mine ?	Does he pronounce correctly or incorrectly ?

The Falling followed by the Rising.

We should say weak, not strong.	He said fame, not bláme.
They acted properly, not improperly.	We must love good, not évil.
We must say good, not bád.	He is a foolish, not a wise man.

J. E. L.

New Haven, November, 1838.

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THE

YOUNG PUPIL'S SECOND BOOK.

LESSONS IN WORDS NOT EXCEEDING TWO SYLLABLES.

LESSON I.

Make the best Use of your Time.

My dear child, you should strive when you are *young*, to learn those things which may do you good when you are *grown up*. You must take pains to learn, as that may be for your good *all the days of your life*. By the care which you ought to take while you are at school, you may gain *fame, wealth, and peace*, when you are of an age to make a fit *use* of that which you are now put to learn.

Strive then, my dear child, to make the *bèst* use of *your* time. If you let this day of youth and bloom slip from you, it will return no more; then be sure to use it *wèll* while you have it. Do you say, as you go to school, "I will play an *hour* and then go in?" An hour, my dear, may seem to *you* a short space of time. But why should you waste *even an hour* of your school time? You have hours for play, when the school is shut

up. It is *wròng* to waste your school time in vain things, and I hope you will mind what I have said to you, and strive to gain that which *no man can take fròm you*.

LESSON II.

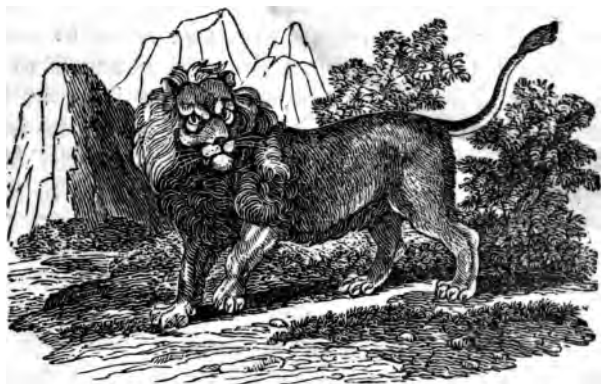
The Sun.

The sun còmes from the *east*, and when he is up it is day. We can not bear to lòòk at him; his light is too bright for our eyes. When he shines on trees, towns, seas, lakes, ponds, and the líke, they all seem to smile, and to say, "How these beams *cheér* us, and make us glàd!" The sun gives us *light* and *heat*. He sheds his rays to *warm the air*, and to make the *corn* and *grass grow*, for the use of man and beast. His rays make the fruit trees bring forth their léaves and their bloòm: and when the bloom drops *off*, and the fruit is *set*, his heat wárms it, and makes it gain its *full growth*, and, in due tíme, be come *ripe* and *fit for use*. When the lark sees the sun rise, he mounts up in the áir, and sings his song with *joy*; and all the birds that sing in the woods and láwns, when they feel his warm béams, rise ùp, hop from twig to twíg, and soon join their notes in *sòngs of pràise*.

The sun *sèts* in the *wèst*; and when he is set it is night. When the night comes, the birds of the air and the beasts of the field

go to rest; save those which *sleep* in the *day*, and seek their *préy* by *níght*. Wè, as well as birds and beasts, take our rest in the night; but most of us would think it too *soon* to go to bed with the *sún*.

LESSON III.



The Li on.

The li on is the *kíng* of *bèasts*; for all the *beasts* *fear* the li on. He is as big as an *àss*, and has a large head, like that of a great rough dog. He has long, rough, and thick *hàir* round his *néck*, which hair is his *mane*. His limbs are short and ver y strong. His claws are like those of a *cât*, and will scratch off the scalp, or top of a man's head; that is to say, *the skin with*

the hâir; and he will do this with *one* small stroke, or blôw, just as a cat would pat a mouse. It is said, that with one such blow he can break *the back of a hôrse*.

His coat is a light brôwn, and near the breast it is white. He lives in ver y *hôt* parts of the wôrld, where the sun, with its great heat, burns the skin, as it does hère now and thên, on a ver y hot dâ y. This beast knows *no fear*; but when he roars it is so *lôud* that all men and beasts fear him. Man can *tame* the li on so as to make that beast fêar *him*: but nô wild beast is to be made our *friênd* like the *dôg*. The li on, in his wild state, will not *kill* a mán, but when he is in want of *food*, or when a man tries to kill *him*. The li on is a ver y fine beast. He likes to hide in woods, and to crouch near a bush.

LESSON IV.

Be Good and Wise.

Be sure, my dear child, when you rise in the morn ing, to *thank God* for his care of you in the night past, and for all the good things he has done for you at all times; and *pray* that he will *blêss* you and all your friends for the time to come. As soon as you are up, and have put on your clothes, as they ought to be, wash your hands and fâce, and comb out your hair, be fore

you touch your food, or go to play; for all your friends will love to see you *neat* and *clean*. As soon as you hear the bell ring for school, go in; and when you are there, sit *still* in your place, like a good boy; and learn *well* your task before you go up to say it; for it is a bad sign if you do not *know* it when you are called on. It may be, that you will sit by some *bad* boy, when you are at school, who will tempt you to talk and play; but do not *give ear* to any such boy; for it is a great *fault* to talk and play in school.

Make no noise, but strive to *learn* as fast as you *can*. To know much, and to become a *good* and *great* man, you must first learn to *mind those who teach you*. Strive all you can to learn in the way you are *told*, which you may be sure is the *best* way, though you may not think so at first. If you are told of a fault, do not say you *don't care*, for that is a *bad* sign, and may lead you to a *bad end*. Be sure when you are told of a fault, that it is for your own good to try all you can to *mend* it. My dear child, be wise for your own good, and store up in your heart what your friends say to you. Make good use of time, now you *have* it, for it is like the wind; it will soon be *gone*; and when once gone, will come no more; nor can much *fine gold* bring back a *single* hour.

LESSON V.

Sun rise and Sun set.

What is the time? It is twelve o'clock. It is *noon*. Now where is the *sun*? Turn your face to him. Look at the sun. He is now in the *south*. When it is twelve o'clock, and you look at the sun, your *face* is to the *south*, your *back* is to the *north*, your *left* hand to the *east*, where the sun *rí*ses, and your *right* hand is to the *west*, where the sun *sèt*s. You should know, that when the sun is *gòne* from our *sí*ght he *still* *shí*nes, and gives light and heat to *oth er* people, who have their *dá*y when we have our *ní*ght: and when we have *òur* *dá*y, they have *thèir* *ní*ght.

How the wind blows! Which way does it blow,—north, east, wèst, or sòuth? Throw up some grass. The wind blows it this way. The wind comes from the north. It is *còld* when the wind is in the *nò*rth, and it is *warm* when it is in the *wè*st. Now come and look at the sun. The sun is in the *wè*st. Yes, and in a short time he will *go from our sí*ght, and will give light to those who live on the *òth er* side of the earth. Do but look, what a fine *sky* it is! There are no clouds to be seen! Now the sun is *gò*ne; he is quite out of sight, and we shall not see him a ny more till we see him in the *eà*st.

LESSON VI.

The Wren.

Look at that gay lit tle bird. It is a *wren*. It is the small est of *Eng lish* birds. See how very *nèat* it is,—how brisk and smart. Look, how it hops from twig to twig; and hear how it chirps and sings with its weak but sweet voice! It builds its nest of *moss* in old trées, or in bānks, and *lines* it with dōwn, or soft fèath ers, to keep the *young wàrm*. Its nest is not like the nests of òth er birds, for it has a tōp to cōv er it, and there is a hōle in the side of it, by which the old wrens go in and out. This bird lays from ten to *eight een* eggs. Its eggs are *white*, with a slight mark of *red* at the end. It rears its young with *great càre*.

LESSON VII.

To John.

The cow has a hórñ, and the fish has a gill;
The horse has a hoóf, and the duck has a bill;
The bird has wìngs, that on *high* he may sàil;
And the lí on a màne, and the mōn key a tàil:
And they swìm, or they fly, or they wàlk, or
they eát,

With fín, or with wíng, or with bíll, or with feèt.
And John has two hānds, with five fín gers to each,
On purpose to wòrk with, to hold, and to reàch.

No birds, béasts, or físh es, for wórk or for plây,
 Have a ny thing *nèar ly* so use ful as thêy.
 But if he don't úse them as *well* as he cãn,
 He will nev er be come a *góod* and *wíse* mãn.

LESSON VIII.

The Moon.

O, what a fine night! how clear is the moon!
 and the stars shine as bright as day. Look at
 the moon: she is now quite round: she is now
 in her *full*. The moon goes round the earth
 once in a *mônth*, and in *two* weeks after her füll
 she is not to be sèen; for then she will be in
 that part of her path which is *be twéen* ús and the
 sùn. Soon after this you will see a nêw moon.
 What did you say! a *new* moón? Yès; but I
 did not mean that it is a *frêsh* moon; but that
 is what we say when the moon comes a gain *each*
month in to our view. Then, in two weeks aft er
 that, you will *a gain* see her at the füll. The
 moon has its light from the sùn, like our eàrth,
 and one side is al ways dárk, and the oth er
 light. Who *made* the moon, the sun, and the
 stàrs? *Gòd* made the sun, moon, and the stars,
 and all we see: He made *us*, and the lit tle
worm that crawls on the ground. *Where is*
God? God is in hèav en, and we on the earth.
 As the heav ens are high a bove the earth, so are
His ways a bove *our* ways. It is He who gives

light to the *sūn*, and makes the moon and stars to rise. God made the world, and all things in the world. It is He who takes *care* of us while we *sleep* in the night. When we go out He *knows all that we do*, and when we come in no door can *hide* us from Him.

LESSON IX.

Wasps.

The wasps come and eat up all the fruit; I wish they would not touch the fruit, for we shall have none for Charles and Ann, when they come to see us. But wasps must have fruit to eat, or they will *die*, for that is their *food*. You know you like to have *bēef* to eat, and you like *tārts*, so it is fair that wasps should have *some thing* to eat, as well as your self. But they must not eat *all* our fruit. So we will hang up some sort of *trāp* to catch them. What shall it *bē*? Wasps like some *sweet* thing. What must we *pūt* it in? Find me a bit of *strīng*, to tie the sweet trap to a branch of the plum tree. But wasps will eat *mēat* too, and they are of great *ūse* when they eat up all the bits of flesh, that would have a bad *smēll* if they were *lēft*. The wasps will *fīght* with the *blue flies* for meat, and they are of use to drive the blue flies from shops where meat is sold. For blue flies do *hārm* to the meat; they lay their *eggs* in it,

and these eggs turn to small white *worms*, which make the meat *bàd*, and not fit for us to eat. *Wasps* do not lay *théir* eggs in meat, they build *nèsts*, with *cèlls* for their *égg*s, in holes in the *ground*, where the rain can not get at them. The *hor net* is a very large kind of wasp; it builds its nest in holes of *treès*, or in old *lòfts*, and its nest looks on the out side like a large *brown cake*. It has a *sting* as well as the wasp, and the pain of its sting is much *wòrse*; but the hor net does not fly so *fàst* as the wasp, and but *few* ~~of~~ them are seen in the course of a year. A wasp lays *twen ty* *égg*s at a time, and in *three weeks* from the time the egg is laid, there has come out of it a small *wòrm*, which takes one more shape, and then has its wings and flies off a brisk wasp.

LESSON X.

The Morn ing.

I have been in the wood at *all times*. I have been there ere the *sùn* was *ùp*; it was a sweet gray morn. The birds sung as if to *hail* the sun; the sky was blue and clear, and the clouds were white; yet the clouds in the *east* were dyed in *còl ors* of *gòld*. As the sun rose the hues grew more *dèep*; and when the sun came up the sky, all the birds sung. I heard the *thrùsh*, and the *wòod lark*, and the *sky lark*,

and the ti ny wrèn. I trod up on *sweet flowers*; there was the prim rose, and the blúe bell, and the dàl sy. I trod up on the *long grass*. At last I left the wood and I went out of it by the gate. The gate was *old*, and the *moss* was up on the posts, and up on the bars of the gate. A plank led from the gate o ver the ditch. I next went o ver the plank, and walked down by the side of the hédge of *mày*, which was in full bloom. I heard the bee hum a mid the flow ers; I came to my home, and my heart was *full of jòy*.

LESSON XI.



The Par rot.

See that *par rot* in the cage. The par rot is a fine bird, and may be taught to *spèak*. A *mag pie* may be taught to speak, and so may a jack

daw; but none of them, nor any other bird, can speak so *well* as the parrot. The voice of the parrot is very much like the voice of a *man*. The *raven*, too, may be taught to speak words, but his voice is very *hoarse*. The *jay*, too, may be taught to speak some words; but the voice of the jay or the magpie is too *shrill* to be much like the human voice. The parrot is brought from the warmer parts of the world. Parrots do not eat much in the winter, but they *sleep* a great deal. They build in holes in trees. They lay three eggs, each of them of the size of a dove's egg. The parrot, when in a *cage*, must be fed with hemp seed and nuts, fruits of all kinds, and bread soaked in wine.

LESSON XII.

The Baker.

Let us go and see the baker make his bread. First, he takes the flour that is to be made bread, and mixes with it water, and some yeast. He mixes them *well*. Some time after, the yeast works, the flour swells and is moist, and is fit to put in to the oven. In this state, the name they give it is *dough*. The baker takes this dough and lays it on a table, and cuts it in to pieces of the size of the loaves he intends to make. He then shapes each of these pieces in to the form of loaves. He now

takes out all the *fire* from his oven, and when the oven is quite *clean*, he puts in the loaves and shuts the door. The loaves then bake till they are *brown*. You know that bread is made of flour, and that flour is made of the *ears of corn*. Let us now trace the corn from the field to the oven. First of all, the man who sows the corn, puts it in to the ground. There it lies till spring; then it shoots out of the ground, first the *blade*, then the *stalk*, and then the *corn*. Then it is cut down and taken to the stack. From the stack, men take it in to the barn, and in the barn other men *thresh* it. They then put it in to a sieve, and sift the wheat from the *chaff*. When the wheat is quite *clean*, they take it to the *mill*. At the mill it is *ground* in to *flour*. The flour is taken to the baker, and the baker makes it in to bread.

LESSON XIII.

The Light of Day.

I passed on; my heart knew no fear, for it was full of *hope* in *God*. I came to my home, and felt that I had come to the scene of peace and rest. I soon went to my repose. I thought a while on all I had seen. Soon I felt sleep steal over me, and I knew no more. I knew no more till I found that the *light*

was come, and the sun was up. My limbs were full of strength, and I felt as if I had never been tired. *Sweet light of day!* Sweet thou art, O light, to me! if I walk the high road, or roam through the wood; sweet if I sit in my house, or stroll through the fields; sweet art thou if I look in my book, or look out in to the sky; and sweet is the *morn*, when thou, oh light! art young; and sweet art thou *at noon*, when thine ardor is strong; and sweet art thou *at eve*, and sweet art thou *at night*, when the moon and the stars rise. Who *made* the light so sweet to me? How *came* I to feel the light to be so sweet? It was my *Mother*,—my God. It was He who made me to feel how *sweet is the smile* of those *I love*.

LESSON XIV.

The Five Senses.

All human beings must, with birds and beasts,
 To be complete, *five senses* have at least:
 The sense of hearing, to the ear confined:
 The eye for seeing was and is designed:
 The nose to smell an odor sweet or ill:
 The tongue to taste what will the stomach fill.
 The sense of feeling is in every part,
 While life gives motion to a beating heart.

LESSON XV.

See the Sun Rise.

It is a fine thing to see the sùn rise. Fêw boys and girls ever see thât sight; they lie too *long* in *bed*. Jane and I went at dâwn in to the fields; the maid and we took a walk to a piece of high grôund, and we saw the sun rise as if it had been out of the sêa, and its rays were so brîght, that we could scarcely lòok at it. Then the maid told us to turn our *backs* to the sun, which we did, and we saw the whole face of the land *round and round*. The tops of the hills shone as if they had been of gôld. The tówns, with their spíres and hóus es, were gay with the new born light. *All* that met our eye wore a sweet and chârm ing smíle. A *lark* rose from her bed of grass, and sung a fine sòng o ver our heads, and mounted so high up in the aír, that at last we could not see whére she was. We saw a *hare* start up ver y near us, and limp a way through the green corn to hide it self in the wood. The *crows* left their roôsts and flew to fields of red èarth, through which the plough had just gòne, to feéd on worms and grubs, of which they are ver y fond. Jane had a wish to walk through the gráss and cull some flòw ers; but as the grass was wêt with dêw, the maid said that she must wait till the heat of the sun should *dry* it up. We came home

at sev en o'clock; and found that it was good for our *hēalth*, and a source of great *jōy*, to get out of bed so *soon* in the mōrning, and go to walk in the fields, and to take a view of all the fine things which God has spread o ver the earth, to please the eār, the eyē, the tāste and the heārt of man.

LESSON XVI.



The Bear.

The bear is of *more* than *ōne* size. The small *brown* bear is about the size of a large *sow*. The bear has a hēad in shape like that of a fōx dōg. His nose is long, his eyes are small, his ears and tail are short, and his bod y is thick. His coat looks rōugh, and, in some parts of the world, it is *black*, but in ver y *cold*

parts it is *white*; it is in other parts *brown*. Some bears live only on herbs and fruits, but some eat flesh. The bear is a *lazy* beast; he eats as much as he can, and then goes to his den in some rock, or thick wood, or trunk of an old tree, and there he *sleeps* or *rests* for many days. *Wo* be to him who goes in the way of a bear! He will strike him down with his paw, or rear up and squeeze him, or hug him to *death* with his *fore legs*, which have great strength, and will press so hard, that no man or beast can *breathe* when he holds him fast in that way. If you climb a tree you can not escape a bear, for he can climb a tree better than a *man*. Men tame bears, and make them *dance*, and lead them through the streets with their *mouths tied*, and held by cords or chains; but they have large clubs to make them do as they please. The bear does not like work, and will growl at the stick or staff. The dam of the white bear is very fond of her young, and will *die* for a cub to save it from harm. The flesh of the bear is good to eat; the fat is *very* fine. The skin of the bear is also of use.

LESSON XVII.

Coals.

Coals are brought out of the *earth*. They lie often very deep; and to get at them men dig pits. They then go down to work the coals, which they do with *picks* and other tools. They have a *lamp*, or *torch*, to let them see. The coals are drawn up the pit by means of *ropes*, or *chains*; and they are sent a way in carts to be sold; or, if they be near the *sea*, are put in to *ships*, and sent to towns that are *far* off, and have no coals of their own. A great many men and *boys* work in these coal pits. They are known to have staid there for *months*, and never to have seen the sun *all that time*. Their food is taken down to them, and all things else that they stand in need of. I have read that some times the earth falls in *up on* them; and that some times there is a kind of *foul air* which takes *fire*, blows up with a loud noise, and *kills* them on the spot. But that is not very *often* the case, for they have learnt to take great care. Those that work in coal pits get as *black* with the coal dust as sweeps do with the soot. Boys are apt to go too *near* coal pits, when they can get at them, and to look over the edge; but they ought not to be so forward and rash, lest they *fall in*. Such a fall would be sure to *kill*

them. They would be *déad* be fore they were *half wáy* down the pit. Coals are of great use as *fu el*; and where there is no *cóal*, *wood* is made use of, or *turf*, or *peat*.

LESSON XVIII.

How to be Hap py.

Fear God, and of fend Him not. God will love all *gòod* boys and girls. If you fear Gód and do what is ríght, God will lóve you, and wáitch o ver you, and save you from *sin*. *All* peo ple love góod boys and good girls; but those that do *ill* no one will love. Do not fail, each night and morn ing, the last thing be fore you slêep, and the first after you wáke, to prăy to God to save you from sín and crime, and guard you from *all* harm, night and day. Pray, al so, for your pa rents, your broth ers and sis ters, and all friends. Fear God and *keep* His lăws; for those who fear Him he will love and do góod un to. All *wíse* men fear the Lord. God is most wise and júst; His ways are the ways that lead to *life*, and they that walk in them can come to no e vil. It is fixed for *all* men once to *díe*; live, then, a *gòod* life, and love the Lord thy God with all thine heárt, and *dó* His will, that, in *death*, He may give you rest and joy. Good chil dren will love Gód, and all good mèn; and not an *ill word* will come from their lips.

LESSON XIX.

The Blind Man.

Look at that poor blind man. He lost his sight when he was young. A bad boy threw some *lime* in his eyes, and he never saw more. What a *naughty* boy that must have been! I am sure he can not have a ny *peace* in his mind, when he *sees* or *thinks* of the man who was made blind by his *fault*. I pray that *I* may be kept from doing such a cruel deed. The man is led by a *dog* from door to door, and from town to town; and now and then he gropes his way with a long *staff*. I fear, that if he cross the road, that horse, which gallops a long, will *ride him down*. Let us run and stop him till the horse is *past*. He has no one but his dog to take *care* of him. I am not rich; I have just six pence; but he shall have it *all*, for I *do pity* the *blind*. They can not see the *earth*, or the *trees*, or the *sky*, or the light of *day*, or the *moon* and *stars*, or the *face* of *man*, or a ny of *all* those fine things which *we* look on with so much gladness. Let us *thank* *God* that we have the use of our eyes; and let us show that we thank Him from the heart, by being *kind* to those who have lost their sight, and to whom, even in the midst of *sunshine*, the whole world is dark as mid night.

LESSON XX.

The Lit tle Boy has all Things.

The sheep has a *fleece* to keep him warm. The beaver has a thick *fur*. The horse has *hair*, and a fine *māne*; how it flows o ver his neck, and waves in the wind! The ox has a thick *hide*. The ducks have *feath ers*; thīck, clōse feath ers. Puss has a warm *fur*; put your hands up on it; it is like a muff. The snail has a *shell* to shelter him from the cold. Has the lit tle *bōy* got any thīng? Nō; noth ing but a soft thin *skin*; a pin would scratch it and make it blēed; poor lit tle na ked boy! But the lit tle boy has got *āll* these things; fur, and wool, and hair, and fēath ers; your *coat* is made of warm wool, shorn from the shēep; your *hat* is of the fur of the rāb bit and the bēaver; and your *shoes* are made of skin. Look at this green tall plānt; do you think it would make you a gār ment? No, in dēed. But your *shirt* is made of such a plant; your shirt was *grow ing* once in the fields. In some coun tries they make clothes of the *bark of trees*. Mēn can māke things; the sheep and the ducks can not spin and wēave; that is the *rea son* why the lit tle boy has on ly his soft na ked skīn.

LESSON XXI.

*The Broken Pitch er.*

A good lit tle boy was sent by his moth er, one day, to fetch some mîlk; but his broth er wished to fetch it, and, be tween them, the pitch er was *bro ken*. Then the good lit tle boy was ver y sôr ry for what was done: he burst in to tears, and did not know how to go home and têt the sad news. A wo man, who had seen what was done, told him to go home, and say that the *milk* wo man had broken the pitch er. But this was giving him ver y *bad* ad vice: and the lit tle boy knew that that would be do ing ver y *wrong* in dèed: so he wiped a way his tears, and, look ing full at her, said, "That would be tell ing a *lie*. I will speak the *truth*. My mam ma will not scôld

me; but if she shoùld, I had rath er be scold ed than *tell a lîe*." I sup pose he knew that ly ing is *wick ed*, and that the good and great God *hates* a fâlse hood. Now, if all per sons would keep this in mind, and al ways tell the trúth, how pleas ant it would be: then we might be lieve all they said; but *can* we be lieve what a *li ar* sáys? No, sùre ly we can not.

LESSON 'XXII.

The Cat and Mouse.

Look at *puss*! she pricks up her ears and smells a bout. She smells the *mice*. They are ma king a noise be hind the wàin scot. Puss wants to get in to the clòs et. Let her in. Ah! there is a mouse puts her *tail* through the *hole* of the wain scot. Take câre, lit tle móuse, puss will catch you. Lóok, *lòok*, there she rûns! Sèe, puss *springs* up on her; puss has *got* the mouse; puss has giv en her a *squeeze*. She lets her run a bout a lit tle. The poor mouse thinks to *steal a way* by the side of the wain scot. Now puss springs a gâin, and lays her *paws* up on her. I wish, puss, you would not be so *cru el*; I wish you would eat her up at *once*.

It is a cold night: it freez es. Let us catch puss. Come in to this dark cor ner. Now *rub her back* while I hold her; rub *hârd*. Stroke her fur the wróng wày. Hârk! it crac kles; *sparks*

come out. The cat's back is on *fire*. This fire will not *hurt* hēr, nor yōū èith er. Now we will let her go; she begins to be angry.

LESSON XXIII.

The Sheep.

Lit tle shéep, pray tell me why
In the pleas ant fields you lie,
Eat ing grass and dai sies whíte,
From the morn ing till the nìght?
Ev' ry thing can sôme thing do,
But what kind of use are yōū?

Nây, my lit tle mäs ter, *nây*,
Do not serve me sō, I pray;
Do'nt you see the *wool* that grōws
On my bäck, to make you *clōthes*?
Cōld, and *vēr y* cold you'd get,
If I did not give you it.

Trúe, it seems a pleas ant thing
To nip the dai sies in the sprìng;
But man y *chũ ly* nights I pass
On the cold and dew y grass;
Or pick a scân ty din ner whére
All the com mon's brown and bare.

Then the far mer comes at last,
When the merry spring is päs t,
And cuts my woolly coat a wáy,
To warm yōū in the winter's day.
Lit tle mäs ter, this is *why*
In the pleas ant fields I lie.

LESSON XXIV.

The World.

God made all things in *six days*. He might have done it *at once*, by the word of His power; but He *chôse* to take six days to the work. On the first day, He made the *light*. On the second day, He made the *heavens*. On the third day, He made the *dry land*, or *earth*, and the *seas*, which were the *waters brought in to one place*; on *that* day He also made the earth to *bring forth grass*, and *seed*, and *trees* of all kinds. On the fourth day, He made the *sun*, and the *moon*, and the *stars*, and set them in the sky, to give light up on the *earth*. On the fifth day, He made *all sorts of fish* that swim in the *waters*, and *all sorts of fowls* that fly above the *earth*. On the sixth day, He made *all kinds of beasts*, and of *cattle*, and of things that *creep*; and on *that* day He also made *mân*, to whom he gave *power* over the fish of the *sea*, and over the fowls of the *air*, and over the *cattle*, and over all the *earth*, and over each thing that *creeps* up on the earth. And on the seventh day God ended His work which He had made, and He rested from it, and made the seventh day *holy*.

What a *great* God He must be, who could make all things out of *nothing*! How wise and good was He, not to make man till He had made the earth *fit* for him to dwell on,

with fôod for him to éat, and líght to let him sêe all things. And then how kind to fix a day for *rest* from wôrk, and to give us time to think of our Mă ker, and to serve Him in praise, and prayer, and oth er ho ly ways!

LESSON XXV.

The Ship.

Let us go on board of the fine shîp that lies in the docks. Here we are, then. Do you see these *pôrt holes*? They are for the gûns. How high her *masts* are! Let us go in to her best *cab in*. It is a nice rôom; here is a good sô fa in it. These are the cab in *windows*; here we might sit, to see the wăves when they rise high. Let us go below. Sêe, what a lèngth this ves sel is. She has been to *Chi na*, and brought home a cargo of *tea*, which has been all ta ken to the wharf, and she is ready to go to sea a gain now. I hope, if she dôes go a gain, she will go and come back sâfe. I think if I were to go to sea, I should al ways be think ing of the *wa ter un der the ship*, and that there were only a few planks un der my feet; I do not think I could slêep, for the thought of this would keep me a wake. Oh! nô: you would soon get *ûsed* to it, and then you would slêep as sound at sêa, and be just as háppy as you are by lănd. Well, but there are so ma ny dăn gers in a ship at sêa.

So there are in a *house* by land. Yes, but not so má ny. Per haps not: yet they know now so well how to *guide* a ship, that the dangers are not so ma ny móre; and you must think, too, that sóme per sons mùst go to sea, and if it were yóur case, you ought to make up your mînd to it.

LESSON XXVI.

Night.

It is nîght; let us take a short walk. Look up to the stars; they seem to be *ma ny* in number. Do you think you can *count* thém? Nô, I am sure I can not. Do you think they can be counted by any one élse? I do not know. Well, they *have* been còunted, and it was found that all the stars which you can see with the naked eye, are *a thous and and one hun dred*. No móre? why, I should have thought that I could see a great ma ny more. No, they seem more than they are. Do you see how lárge some are, and oth ers so ver y smáll? Some sparkle and twinkle, and some have a dull light. The sky is like an *arch of blue*, and the larger stars shine in it like *gems*. How *sî lent* all the air is; how still the èarth, except the bleat of the sheep from the dis tant fôld, and the bark of the dôg at the next fârm.

Let us go bàck now. Yes, it is time; yet how I *lovè* to look at these works of na ture.

Whether by night or by day; in spring, or summer, or winter: at all times nature is *new*, and *lovely*, and *perfect*. I will cherish in my heart the love of the works of nature; I can see them at all times; the view of them will ever cheer me; it will never tire me, and never do me harm. Let me ever think, too, that the works of nature, as we call them, are the works of *God*, and that He is the Maker of all things, and the *Father of all men*.

LESSON XXVII.



The Tiger.

The tiger is a *fine* beast, like a very large cat—he is as big as a *large* colt—with thick strong legs and claws. His *eye* is fierce. His *coat* has a tinge of gold, and there are rich,

dark, and black stripes *all over his body*, which run down from the back to the belly.

He is very *crúel*, and none can tame him, though some tigers have been *played* with when quite young. He kills all beasts or men that he can find, whether he be hungry or not; and, when he is so, he sucks their *blood*, in which he *de lights*. He will even dare to attack the *lion*, though he has not much chance with him, unless he should find one young or weak. He lies in some bush, often near a river, and when a man or beast goes to it to drink, he *springs* upon him as a cat does upon a mouse, and carries him off in his mouth. He will even run off with an *ox*, as a cat with a rat. If he *miss* his mark, or do not seize it, he will not return, but lets his victim escape. The tiger is a *native* of the eastern part of the world, called *Asia*. His skin is of *use*, and is thought very rich and fine.

LESSON XXVIII.

The Rose.

What a pretty flower that is! How sweet it smells, and what a rich color it has! The other day, when we were walking in the garden, it was but just in the bud; now it is in *full bloom*. The flower, my love, which you so much admire, is a *rose*. It is very pretty

in dèed; but I would advise you to take care how you touçh it, or the rose, you will find, is not without a *thörn*. Let not this fine *show* deceive you. I am very glad you have told me, for I was just going to plùck it, and I might have torn my finger; as I could not have *thòught* that so fíne a flower as this had a ny such thing about it. I dare say you would not; but give me leave to tell you, that in the course of life, you will find many *pleas ures* to be like the ròse: you may think lít tle or no hârm in them; but, in the end, they will *stíng* like a *sér pent*, and *bíte* like an *àd der*. This flòw er, my love, ought to put you in mind of the *frail* state of man. A few days ago the rose was but just in the bùd; now you see it is in full blòom; but in a few days it will lose all its beaù ty; it will *fade a way*, and fall to the gròund. Such, also, is the state of *man*. In the spríng of life he *buds forth*; when he comes to rí per years, he *blooms* and looks *gay* like the rose; but when the wínter of *old age* comes on, he wíth ers and dîes, and is laid in the còld gràve.

LESSON XXIX.

The Storm.

It is a stòrm. See how dàrk the sky is in the west. It is as dark as pìtch, and I feel a

cold air blow from that part of the sky. Hârk! did you not hear the peal of thûn der? Sêe, the dogs run a way in to the house; in the fîelds the cows and sheep get under the trees; they know the storm is coming. Thêre, what a *flash* was thât! There, a gâin. Oh! I can hardly bear to *look*. Now the thûn der. What a *peal* was that! How it rolls on ward. How *near* the thûn der was to the flâsh. Yês, it wâs, and that shôws that the clôuds in which the storm is, are nêar to us. I will tell you how you may find out how *far* it is off. Hôw? Why, as soon as you see the flâsh, put your finger on your pûlse, and còunt, and you may reckon on *eight* beats of your pulse to a mile; *four* to hâlf a mile; and *two* to a quârter of a mile. Thêre, that is a flâsh; now feel your pulse. There, now the thûn der is còme; I counted *four* beats. Then the clouds from which the light ning comes are hâlf a mile off. In a stôrm, nev er go under a *tree*, for if the light ning were to strîke the tree, it would *tear it all to pie ces*, and *kill* you. But sêe, the *rain* is come; there is but lit tle dan ger *now* from the light ning. Sêe what large *bub bles* the drops make in the pond; how thick, and large, and hêav y they fall to the earth. Now the rain comes thick er; a *flash* again, and hârk! to that *loud* pèal. But now the rain goes off; it has nearly done. Oh! look out and see the *râin bow*; oh! how fine it is. I see *two* rain bows, one with in th e oth er; one

more faint than the other. Yes, how fine it is; now it grows faint. How soft and cool the *air* feels; the rain has laid the dust. I see it has knocked some of the *plums* off the tree. Yes, it has; but how much *good* it has done: so *much* that the few plums are not fit to be named. How light is all the sky. Now we shall have a fine sunset. Yes, we shall. So it is in *human life*,—the clouds of *care* and the storms of *trouble* may last for a *time*, but wait, and they will pass away, and all will then be clear and peaceful. Yes, I will *try* to do so.

In trouble to be troubled,
Is to make the trouble *double*.

Oh! that is *rhyme*, is it not? Yes, it is.

LESSON XXX.

Hymn.

God made the *sky* that looks so blue,
God made the *grass* so green;
God made the *flowers* that smell so sweet,
In pretty colors seen.

God made the *sun* that shines so bright,
And gladdens all I see;
It comes to give us heat and light;
How *thankful* should we be!

God made the pret ty *bird* to fly,
How swéet ly has she sùng;
And though she soars so ver y hìgh,
She 'll not *for get* her *yóung*.

God made the còw to give nice mìlk,—
The *horse* for man to ùse;
I'll treat them *kínd ly* for *His* sàke,
Nor dâre his gifts a bùse.

God made the *wat er* for my drìnk,—
God made the *fish* to swìm,—
God made the *trees* to bear nice frùit;
O how should I *lòve* Him!

Where e'er we turn our wond'ring éyes,
His skìll and pów er we sèe;
He made the èarth—He made the skies,
And He made *you* and *me*.

LESSON XXXI.

Har vest.

The hár vest is a fine time of the year; the fields are all brown with the *wheat*; the gale bréathes, and the ears of wheat wáve be fòre it. A poet sâys, when wri ting of the corn as it bends be fore the gâle,

'The nod ding whéat ear makes its gráce ful bòw.

The réaper takes his *sickle* to the field. The days are not so *hot* as they were in the sūmmer, and the reaper does not sūffer so much. The reaper cuts the wheat and lays the *ears* down as even, one with the othér, as he can. Persons come áfter him, who gather it up by *armfuls*, and then bind it round with a cōrd made of strāw; this bundle is called a *sheaf*. They set up māny of these shéaves agàinst each othér, and this pile is called a *shock*. These are put into a cārt and taken to the farm yārd, where they are made into a *stack*. When all the sheaves are taken away, the *poor* come to *glean*; there the poor wídow and her boys and girls, bend dōwn and pick up the ears of corn that are lēft; they hold them in their hands till their hands are *full*; they then bind the hand fuls, and lay them down, one áfter the othér, in the same place, under a trée, or by the side of the hedge. They go and glean *more*, and when at last the níght is come, they gather all the hand fuls into *one* bur den, and lay it on their héads, or carry it in their àrms.

I like to see the gleaners come home, each with a *good* bún dle, and to see them fol low each othér through the ham let. When they have got their bún dles home, they lay them up till *winter*. They then thresh the corn out, and take it to the mill. The miller grinds it for them into flōur, or gives them so much

flour for it réad y gròund. The flour they take home, and get ma ny *good loaves* ; and the bread they eat is *sweet*, for they *get it for them selves*

LESSON XXXII.



The slaying of the first born of Egypt.



The He brews pass ing through the Red Sea.



Pha raoh and his army drown ed

Pha raoh.

Pha raoh, king of Egypt, was a cruel *ty rant*. He did all he could to op press the *He brews*. They cried un to *God* in the midst of their dis tréss, and He héard them, and took pít y on them, and sent His ser vant *Mo ses* to

rés cue them from bōnd age. Mo ses gave a mes sage from God to Pha raoh, which bade him let the He brews go out of his kīng dom; but Pha raoh would not o bey Gód, by let ting His peo ple go a wày. There fore, God sent *plagues and judg ments*, by the hand of Mo ses, on Pha raoh and his peo ple. Some times Pha raoh would prom ise to al low the He brews to de part; but as soon as the plague stōpped, he would not *ful fill* his prom ise and still kept them in bond age. At last God caused an ân gel to *smite* and *put to dēath all the first born* of the *peo ple* of E gypt, who were as crú el and wick ed as their king. The first born of their *beasts*, al so, were put to death. And there was not a *hōuse*, from the house of Pha raoh hīm self, to the house of the ver y pōor est of his sùb jects, in which there was *not one dead*.

This *aw ful* judg ment struck so much *tér ror* in to the heart of Pha raoh, that he could no longer re fuse to let them gō, with their flocks and their hērds. But after they had set out on their jour ney, Pha raoh and his ser vants were so fōol ish as to *re pent* of what they had done. And, hav ing made read y an *army*, he was mād and wick ed enough to pur sue them, in order to com pel them to *re turn* to E gypt. When the He brews came to the *Red Sea*, God made a *wày* through it, so that they passed o ver to the oth er side on *dry ground*. But v hen Pha raoh and his host thought to fol low them by the same path, the wat ers

came *bàck* a gain, and they were all *drowned*. So, *sôon* er or *lâ* ter, shall perish *àll* that re bel a gainst the might y God, and dare to con tend with Him.

LESSON XXXIII.

Bal loons.

A bal loon is made of *silk*. It is made like a large *bag*; over it is laid a thick *var nish*; and over the bag a *net work*, which covers it all over. The *strings* of the net work hang down be low the mouth of the bag, and to this they fix the *car*, which is like a small bôat, in which the mán can sit, or even twò men. When all is réad y, they *in flate* this bag, which is indeed the bal loon, with *gas*. This gas is much *light er* than the áir, even with the bal loon, and cár, and àll, and a mán in the car. Just then, as a piece of *wood* ri ses in the wáter, because it is líght er than the wa ter, so the bal loon, when filled with this gás, rises in to the air. Men in bal loons have sailed a long way—more than *fif ty* miles; and some years a go, two per sons sailed o ver the sea, from Eng land to France, in one.

Bal loons have not yet been made of much *use*. The men can not guide them; they are driven with the wind, and must go in the same way with the winds or the cur rents of air.

As the ascent of a human being, in the car of a balloon, is always subject to danger, and no good seems likely to be done by it, it seems scarcely right for any person to venture. It is not enough to say that it pleases others to see a balloon ascend. Persons ought not to be amused at the risk of the life of their fellow creatures.

LESSON XXXIV.

The Bit tern.

The *bit tern* is a bird which lives and hides itself in the reeds and rushes, by the side of lakes, ponds, and rivers. It utters a sound like the noise of a *bull*, only louder, shorter, and hoarser; it lives upon *frogs* and *insects*; it is like the *heron* in shape, but differs much from the heron in its *manners*. Its note, awful as it may seem to us, is the call of *love* to its mate. It builds its nest amid a *tuft* of *rushes*, of the *dry leaves* of *water plants* and of *rushes*; it lays *seven* or *eight eggs*, of an ash green color, and *three* days after its young ones are hatched, it *leads* them to their *food*. The bit terns defend their young ones so boldly, that even the *hawk* does not venture to rob their nest. At the end of the summer the bit tern takes to more *active* habits; it may then be seen on the wing, and rising in to the sky till

it is *lost to the eye*. The *flesh* of the bit tern is much liked; hence the fowler often seeks after it; and as it is a *heavy* bird, and in the spring a *slow winged* bird, it is often shot. The bit tern will sit in its nest, or in the place it hides itself, till it is *trod* upon. When wounded only, the bit tern will often *fight*; it does not then try to get away, but even *waits* for the onset, and has been known to peck so hard with its bill, as to *wound* the *leg* *through* the *boot*. Some times it will turn itself on its *back*, and fight both with its *bill* and with its *claws*. When it fights with a *dog*, it lays itself on its back; it *sees* *the eye* of its foe.

LESSON XXXV.

The Cow Tree.

"Dear mam má," said little Charles, as he was looking out of the window, "there goes our cow. I suppose Betsy has *milked* her, and that she is going back to the field." "Very likely, my dear," said his mother, "for it is now past *four o'clock*." "How *useful* cows are, mam ma: I don't know what I should do, if there were no cows to give me milk for my breakfast and *supper*." "You would drink something *else*," said his mother, "unless, in deed, you lived in the country where

the cow trée grows." "Cow trée! mam ma!" cried Chârlés; "*Côw tree*, did you sây? why you are laugh ing at me." "I as sure you I am nôt," said his moth er. "The *name*, per haps, may sur prise you. But the tree has been called by this name be cause it *yields milk*. It grows in a coun try a great way off." "Do the peo ple of that coun try *milk* the tree as we do our cōws?" asked Charles, laugh ing still as if he could not laugh e nough. His moth er laughed tōo, and told him that the peo ple *bored holes* in those trees, and then held large bowls to catch the milk, which ran out in streams. "*Ear ly in the morn ing*," said she, "is the time that the milk runs out in the great est plên ty. To show you that this tree really *de sêrves* the name that has been given to it, the milk, after it has stood some tîme, grows thick and yèl low at the top; so that the tree not on ly gives milk, but *cream* al so."

"But, mam mã," said Charles, "these trees can not be like a ny of *ôûrs*, such as oâk, élm, or péar trees; they must be sôft like the *ud der* of a *cow*." "No, they are nôt," said his moth er. "They look *quite dry*, with *large wood y rōots* that *scarce ly go in to the grōund*. For *whole months* at a time there does not fall a *drop of rain* to moisten them. Their branch es look dry and dèad, and yet they afford this jûice, or milk, in *great plen ty*. And now go to your sup per, for I see it is read y."

LESSON XXXVI.

Fire Arms.

One day a lit tle boy and his sis ter went in to a room, where they found two pis tols ly ing on a ta ble, and a gún stand ing in a cor ner. "O! còme," said the boy, "let us try to *shoul der arms*." "I do not know how to do a ny such thing," said the lit tle girl; "be sides, you know *girls* nev er play with fíre arms!" "But, sis ter," said he, "as I have no per son to play with me, you might *try* for ónce; còme, *do*." "Well, I will, broth er, if you will fetch two *sticks* for guns." "I don't know what we shall do for sticks," said the lit tle boy; "for the oth er day, when I broke the par lor wín dow, my moth er said I should not have a stíck a gain for a *long time*." "Then we must play at some thing èlse," said the lit tle girl. So her broth er be gan to look a bout the room, to see if he could meet with a ny thing that might serve for gúns, and see ing the two pis tols ly ing on the ta ble, "O!" said he, "*let us take these two pret ty lit tle pis tols*." "But," said the lit tle girl, "you have for got that our moth er *for bade* us from ev er touch ing such things." "You may be sùre," said he, "my moth er only means that we should not touch them when they are *lòad ed*, and these are nòt load ed; if they wére, they would not have

been *left in our way*." He then gave one of the pis tols to his sis ter, and kept the oth er for him self; and he going to ône end of the room, and she to the ôth er, "Nôw," said he, "I will give the *word of com mand*; so at tend, I pray."

He then point ed his pis tol at his sís ter, and she point ed hers at hîm; and, giving the word of com mând,—"*Pre sent*,"—" *Fire !*"—each of them pulled the trig ger, and the pis tols going off, *they both fell dêad on the floor!* As soon as their fath er and moth er heard the repôrt, they ran to the room; but were al most *fright ed to dêath*, on find ing both their chil dren dêad. The serv ant who had been so care less as to leave the pis tols in the way of the chil dren, was that in stant *turned a way*, al though they could not but ôwn, that if the chil dren *had done as they had been told*, they would not have come to so *shôck ing* an end.

LESSON XXXVII.

In stinct.

Who shôwed the lit tle ant the wáy
Her nar row hole to bore,
And spend the pleas ant sum mer dáy
In *lay ing up* her stôre?

The spar row builds her cle ver nēst
Of wool, and hay, and mōss:
Who told her hōw to weave it *bést*,
And lay the twigs a cross?

Who taught the busy bee to fly
A mong the *sweet est* flow ers,
And lay his store of hon ey by
To eat in *win ter* hours?

'Twas Gōd who showed them *all* the wāy
And gave their lit tle skill;
And teach es chil dren, if they prāy,
To *do* His *ho ly* will.

LESSON XXXVIII.

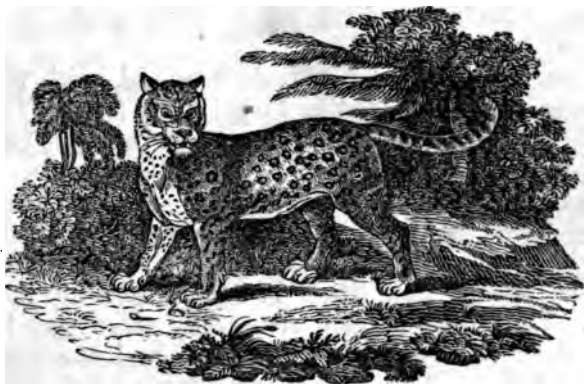
The Oak Tree.

The oak bears a frúit like a nùt. These nuts are called *a corns*. They have a bit ter taste, but they are good food for poul try and pigs. Long a go *men* used to eat them as brēad; and when roasted brōwn, with a lit tle bût ter, they will serve in place of *cof fee*. A small a corn put in to the gróund, will, in pró cess of time, be come a *large tree*. In Eng lánd there are for ests al most *whol ly* of this wood, and of ver y *great extent*. Oak trees live to a great àge. Some of them are old er than the old est *man* that ev er lived.

The *bark* is strip ped off from the oak trees, and made úse of in *tan ning leath er*. The tim ber it sêlf is made in to *ships*, for it is not so apt to rot un der wáter as ôth er wood ; and, aft er be ing sawed in to plâ nks or bô ards, it is used for all kinds of wood work in hô us es and chùr ches ; such as flô or ing, stair cás es, wá in scot, and cê il ings, which are meant to *last* for a *long* time. Some wood work of oak is, at the pres ent day, in a *sound* and *per fect* state, aft er hav ing last ed for *eight hún dred* yêars. The sâw dust that is made by saw ing oak wood, is used by the dÿ ers to give cloth a *brown* color. It is also used for *fir ing* ; and some peo ple prefer it for that use when they *smoke dry* pòrk, aft er it has been sâlt ed, in or der to make bā con and hāms.

There are little round things that grow on oak trees, like ap ples ; but they are not frúit, and not fit for be ing eat en. Their right name is *galls*, or *gall nuts*. They serve to dye things *black* and to make *ink*. They are formed in this way : a lit tle fly with four wíngs, makes a small hôle in the léaf of the oak, and then lays an *egg* in it, and round this egg grows the ôak ap ple, as it is called. The egg in the ball turns to a *worm*, and in time the wôrm turns to a *fly*, like the one that laid the egg ; it then makes a hole through the bāll and gets a way.

LESSON XXXIX.



The Leopard.

The leopard is a beast of the same kind as the tiger, but not so large; and in stead of being *striped*, he is marked all *o' ver* his yel low body with small *black spots*, which are in clústers here and there. Leopards love *blood*, and kill man and beast with out *mèr cy*. Though they eat mûch they are al ways lèan. They are found in all *hot* parts of the globe, or earth. As their skins are of great vâl ue, men câch them in *pits* which they dig for them to fall in to. You may some times see a skin of a leopard used to cover the box of a coach. They are much prized, and some times sell for nearly *fif ty doll ars* a piece.

The flesh of this creature is liked by the natives of the countries where he is found. There are some leopards of a more gentle kind, which are bred up to *hunt* with, as we breed hounds.

Once a male and female leopard, with three young ones, entered a large sheep fold. They killed nearly a *hundred* sheep, and regaled themselves with the blood. When the old ones had feasted enough, they tore a carcass in to *three* pieces, and gave one of these to each of their young. They then took each a *whole* sheep, and thus laden began to move off. But having been seen, they were way laid on their return, and the female and the young ones *killed*. The male, with his sheep, made a *safe* retreat.

LESSON XL.

The Bread Fruit Tree.

"Do you believe, that in some countries loaves grow on trees, ready *baked*?"—asked little Charlotte, one morning, of her mam má.

Her brother Harry, who was present, laughed a loud. "Nò, my déar," said her mother, smiling, "I really do not think there is such a strange tree, though I guess what you mean."

"You need not laugh so, Hár ry," said Charlotte, "for when Sa rah put me to bed last

night, after telling me how *our* bread is made, she said there were places a great way off, where people had no trouble in making *their* bread, for it grew on a large tree, *ready for them to eat!*"

"You have not taken Sarah's meaning in a right sense, my dear. She spoke of the *bread* fruit tree; but she did not mean that it bore *leaves*, and you must forgive Harry for laughing when you asked if they were *ready baked*."

"I do, mam ma. But pray, is there such a tree?"

"The bread fruit tree," said her mother, "is about the size of our largest apple trees, and bears a fruit as large as a man's *two* hands, in shape like the apple. When the fruit is *ripe*, it is yellow, soft, and sweet. The natives gather it whilst it is *green*, and convert it into bread by the use of fire."

"Will you have the goodness," said Charlotte, "to tell me how it is *dressed*, mam ma?"

"Sometimes it is *baked*, my dear. It is kept in the oven till the rind, or outside, is turned black, when it is done. The inside, which is white and soft, is then very good and healthy food, but becomes stale and harsh if kept *two days*. It is sometimes simply roasted, and some times dressed in the '*sweet juice* of the cocoa nut. It is very *rich*, and a little at a time serves the demands of hunger."

"How strange! But there is not a single

tree of it grow ing in our coun try—is there, mam mã?"

"Nò, my dear, not *one*. It grows in ver y hòt coun tries—in the *tor rid zone*. *Tor rid*, you know, means hòt, and zone, bèlt. It grows in the East and West Indies. The na tives en joy the prod uce of this tree *seven* months in the yèar, du ring which time they eat no *other* bread. So you must own, Chàrlotte, that the bread fruit trée is, after all, a ver y *use ful* one, though the loaves do nòt grow read y baked."

Char lotte laughed, and owned it was a *droll mis take*.

LESSON XLI.

The Pea cock.

Look yòn der! there is a pèa cock be neath the gar den wall. It is get ting read y to *ex pand* its tàil. Who can de scribe the *beau ty* of that bîrd? Its héad is a dorned with a tuft of *twen ty four* féath ers, pain ted of the fi nest gréen and gòld. The *head, throat, neck, and breast*, are of a deep blùe, spòt ted with green and gold; the wíngs are of a réd dish bròwn; some of the quills on the wings are of a green and blàck hue. But the *chief* beau ty of this bîrd is in its tràin, which rises just a bove the tàil, and which it can ex pand so as to form a *fan*. The two míd dle feath ers are some times

four feet and a *half* long. When pleased, the pea cock e récts his tráin, and dis pláys *all* its beauty. His move ments are all grâce ful; his head and neck bend *no bly* báck; his pace is slôw; as he walks, he oft en turns slow ly round, as if to catch the sun beams from *all sides*, to produce new côlors of the *greât est* rich ness. The pea cock *sheds* his plumes once each year, and while molt ing them, he re tires from púb lic view, as if well *a ware* of his loss. Like oth er fowls, the pea cock feeds up on *corn*, but is fônd est of *bar ley*. He does not dis like ma ny ôth er kinds of food. The pea cock likes to wander from place to plâce, and will get on the *top* of a hóuse, or in to a trée. It is ver y fônd of get ting in to an élm tree of a sum mer's éve, and to út ter his *cry*. Then the persons who go by can hear him, but are at a loss to find out *where* he is. The fe male is called the *pea hên*. She lays five or six eggs be fore she sits. In the for ests and woods of the *East In dies*, pea cocks a bound. In this cli mate the pea cock lives a bout *twen ty* years; but its plu mage is not füll till it is *three* years old. A pea cock makes sàd hav oc in a gâr den; it roots up the seeds, and nips the fi nest flow ers in the bud: thus, its beau ty hard ly re pays for the *harm* it does; and since its flesh is not very fîne, the more home ly look ing fowls are ver y just ly *pre ferred* be fôre it.

LESSON XLII.

Bees.

The sort of bee that lives in a strâw or glass hîve, which we give them to build in, makes us that sweet *honey* you are so fond of. Bees *live* on that fine dûst you see on the tôps of the small stâlks in the heârts of most flôwers—and they eat a lit tle of their own honey, too. They come out of the egg, and are first small *worms*, and then they spin a fine *web* to roll themselves up in, and then they come out bées with wings, all in *three* wéeeks from the time the egg was first laid; the old ones fêed them with a lit tle hōn ey, and as soon as ev er they are *strong* e nough, a way they fly to get some honey for the hive. A hive contains three kînds of bees; these are, the *work ing* bees, the *queen* bee, and the *drones*. I need not describe the wôrking bees, as al most all of my lit tle pu pils must have seen them oft en. *They* make the *wax*, and form it in to *combs*. They al so *gath er* the hōn ey, and put it in to the *cells*, which they then *seal up*. And they *defend* the hive from mîce, snâils, wâsps, and the bees of ôth er hives, that try to *rôb* them of their stores. The *drones* may be known from the work ing tribe, by their clum sy bôd y, their round hêad, their

short tóngue, their flat bélly, their dark còlor, their want of a stíng, and their loud buz zing nòise when fly ing. At the end of the sea son the còm mon bees *ban ish* them from the hìve; be ing thus driv en òut, they be take them selves to the *out er* edge of the hìve, where they clus ter and *die* of còld and hùn ger; or, if they at tempt to *re turn* to the in side, they are eith er a gáin thrust òut, or *stung* to dèath. The *queen* bee is also larger and longer than the work ing bees. Her belly and legs are of a bright er yèl low than theirs, but the up per parts are dàrk er, and she ta pers more to wards the tail. Her wings do not cov er *half* her bod y; where as, the wings of the drones and work ing bees cov er their bod ies *whol ly*. The queen has great *re spèct* paid to her by the rest of the bees. A number of them *at tend* her as she moves a bout the hive. They will not *swarm* un less shé march at their head. And if she hap pen to *die*, they grow quite dūll, will no long er wòrk, and soon be come ex tinct, un less a *new* queen is got and put in a mong them.

What *òr der* these lit tle crea tures ob serve. It may tru ly both a muse and *in struct* a ny one to look at them; how bú sy, as well as skill ful they are in māk ing wax and hon ey, and how well they *pro vide*, du ring sūm mer, what is need ful for their *sup port* in win ter. They are taught to do all this by the same *God* who made men and an gels; and in *them*

we may perceive his wisdom, as well as in the highest and noblest creatures to whom He has given being.

LESSON XLIII.

More a bout Bees.

Now I will tell you of *four* other sorts of bees, besides the honey bee. One of these is called the *hum ble* bee; this bee comes out of its winter's sleep very early in the spring. It is large, and makes a very loud humming noise; it is some times called the *card ing* bee, for it cards the moss with which it makes its nest. It looks a spot of ground where moss grows thick and soft, and it takes small bits of moss, and when it has carded them by the help of its *jaws* and *feet*, it spreads them, bit by bit, like a little *car pet*, in the hole it has made in the moss; and then it goes like our friend, the *bū sy* bee, to get a little wax to build its *cells*, and a little honey to *lay up* in them; and with part of the wax it makes a kind of *paste*, in which it lays three or four eggs, and then it makes an *arch* over them of moss and wax, to keep off the *rain*. When the worms are come out of the eggs, which they do in a few days after the eggs are laid, they first eat up the paste that was round them,

and then they *chânge* their *shâpe*, and are called *nymphs*; and next they have wings, and change to the shape of *bêes*.

Then there is a sort of bee that is called the *ma son* bee, for it builds it self a nest with lit tle balls, that it forms of *grains* of *sand*; and these balls it sticks, one after the *ôth er*, to a wall, till it has made a nest an *inch* high; and then it makes a *pâste* and puts it in to the *nèst*; on this it lays an *ègg*, which it covers up with *sând* it has made in to a kind of *mor tar*, and so on, till it has laid *sîx* or *eîght* eggs. This nest looks like a *stone* which sticks to the wall.

The *leaf cut ter* bee bores a hole in the ground, as large as a quill, and this hole it *lînes* with leaves it has cut from *flôw ers*, or from the green *lèaves* of plants. It lays an egg, and then it *stops up* that bit of the green quill in which the egg is *lâid*, with *three* neat, round *lèaves*, one o ver the *ôth er*; and then- it lays one *môre* egg, and stops *that* up, put ting al ways a lit tle *hôn ey rolled up in a leaf*, ready for the young bee to *feed* on, in the *sâme* place with the *ègg*; for the young bee does not come *out* of its green quill, till it has been an *égg*, a *wôrm*, a *ny'mph*, and is be come a *bêe*. Once we had a very fine plant, with large white *blôs soms*, and we were very *proud* of our fine plant; and as the win dows of our house were down to the *grôund*, we set it out *befôre* one of them; and we saw, day by day,

fine large blossoms open; at night, when we left it, it was all over fine flowers; in the morning all these flowers were quite *ragged*, and they looked as if some one had *punched* out pieces with a quill. At last, one morning very early, one of us saw a little *bee* settle itself on the flower, and begin with its strong jaws to cut a piece of the *round* shape she wanted it, and at the last nip, she spread her wings and flew away with her prize.

I have told you now of the *honey bee*, the *humble bee*, the *mason bee*, and the *leaf cutter bee*. In France there is one other sort, which they call the *poppy bee*. This little creature cuts itself out a *scarlet carpet*, and a *scarlet cover* for the sides of its nest, from the *scarlet poppy* that grows wild in the fields of France.

There are many other sorts of bees, but you shall hear of them when you are older.

LESSON XLIV.

The Fond Bear.

In the northern parts of the globe, where the sea is frozen over with ice, the white bear often wanders *many miles from land*, when by strong winds and currents the ice is broken up, and she is thus driven away on one of those large floats of ice, into the open

sea, where she oft en dies of *hunger*. Bears are some times driven on these frág ments up on the coast of *Norway*, and from the lénth of their voyage, and the time they have been with out fôod, are read y to *devour* all be fore them. An in stance of this sort came un der the no tice of a ship's crew, some years a go, which, as it may show you what *love* the bear has for its yôung, I will re lâte to you.

Early one morning, the man at the mast's head spied three bears making their way over the ice, to wards the ship. They had, no doubt, been led thith er by the scent of the *blubber* of a *sea horse*, which the sail ors had killed a few days be fore, and were bûrning on the ice. On their near ap proach, they proved to be a *she bear*, and her two *cubs*; but the cubs were near ly as large as the old one. When they came up to the fire, they dragged some of the flesh out of the flames, and eat it up in a *mo ment*. The men threw môre of the flesh which they had left, up on the ice, which the old bear fetched off, and laid be fore her cubs, giv ing to éach its shâre, while she made a re serve of a *small* part for her self. As she was fetch ing off the last piece, the men took their mûs kets and shot both the cubs dêad, and in her retreat, *wound ed* the old one, but did not kill her. It would have drawn tears from *a ny* one, but those who are void of all sense of fêel ing, to have seen the lôve and

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concern shown by the poor beast to her dying off spring.

Although she was sorely wounded, and could but just *crawl* to the place where they lay, yet she brought the piece of flesh which she had got, tore it in pieces, and laid it before them; and, when they would not eat, she laid her paws, first up on one and then the other, and then made an effort to *lift them up*; but, when she could not *move* them, she went some distance from them, then looked back and moaned; but finding this did not succeed to entice them off, she came back, and smelling at them, began to *lick their wounds*.

Having done this, she went off a *second* time, and when she had crawled a few paces from them, she looked back and moaned *some time*; but, after all, finding that the young ones did not follow her, she came back *again*, and with signs of the *greatest* love and regard, went first round one, and then the other, often *pawing* at them and moaning; finding, at last, that *all* her efforts were in vain, and that they were quite *cold* and *lifeless*, she raised her head, and looking towards the ship, breathed a *curse* up on the crew, for the loss of her young ones, which they repaid with a volley of musket balls; and the poor creature, falling between her cubs, died *licking their wounds*!

LESSON XLV.



It rained for ty days and for ty nights.



No ah was saved in the ark.



The dove returned with an olive leaf.




No ah built an altar to God for His mercy.

The Flood.

When man kind had be come ver y *wick ed*, the anger of God was kīn dled a gainst them, and He said that He would *de strōy* them from the face of the èarth. So God sent a *del uge*, or flood, up on the world. It rained for ty days and for ty nights; and the waters rose a bove the tops of the high est *mōun tains*, and neith er mán nor béast had pow er to es cape. But *Nó ah*, who had led a de vōut and

hò ly life, was the object of God's *kind regard*, and was to be *sàved* a midst the ruin which should be fall the rest of the human race. God gave him an order to build an *ark* of gò pher wood, in to which ark *he* and his *wife* went, with their *spns*,—Shem, Ham, and Japhet,—and their sons' *wives*, being èight in all. There were also sent in to the ark, male and fe male of *all* the living crea tures. And be sides, there was *food* taken in and laid up, both for mán and bèast. And at the end of for ty days, No ah sent out a *dove* to see if the del uge was ò ver; but the wat ers had not yet begun to a bàte, and find ing no place to rest her foot on, she came bàck. After wait ing *sev èn* days more, he sent forth the dove a gài n, which came back with the leaf of an *olive* tree in her mouth, which she had plucked off; and this showed that the wat ers hād be gun to sub side. And at the end of òth er sev en days, he a *third* time sent out the dove, which did not re turn a ny *more* to the ár k, for the ground was dry. Then No ah and all that were with him, came out of the ark; and he build ed an *al tar* to God, and on that al tar he did of fer the to kens of a *pi ous* *hom age* to God, who had sent His *judg ment* on the wíck ed, and showed *mer cy* to him sèlf and his chíl dren. And God made them a *prom ise* that He would nêv er a gain de stroy the earth with a fìood; and he caused them to look to the



rain bow, and to regard it as a sign and a plédge that He would be fàith ful to the prom ise He had givén them, and that man kind in no fúture age might dread a *sec ond* del uge.


LESSON XLVI.

The Sea sons.

There are fôur sèa sons in the year,—*spring*, *sum mer*, *au tumn*, and *win ter*. In *spring*, the farmer plóughs and sôws his fields; the birds build their nèsts, lay éggs, and hàtch them; they had been *si lent* in winter, but now they re nêw their cheer ful sôngs; the fruit trees are in *blos som*, and all na ture as sumes a gáy às pect. In sùm mer, the weath er gets ver y *hot* and *sil try*; the days are lóng, and for a wéek or twô there is scarce ly a ny *dark ness*; there is thún der and líght ning, and heav y shòw ers; the trees are cov ered all o ver with lèaves, and while sôme kinds of fruit be gin to rí pen, óth er kinds are quite read y for èat ing; flow ers a bound in the gâr dens and the fièlds; the corn, of all sorts, that was *sown* in spring, grows gréen and stróng, and shoots in to the éar, and ap pears to turn whìtish; all *plants* at tain the full vig or of their growth; and the coun try wears its *rich est* gârb. In aũ tumn, all the crops be come *ripe*, and are cut down with

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scythes and sickles; apples, filberts, and other things of that kind, are taken down from the trees, as fully ready for being pulled; the flowers *fade* by degrees, and each day there are fewer and fewer of them in the open air; the leaves wither and fall off; the days are turning short; and though the weather is for the most part *dry* and *steady*, the air gets chilly at night, and it is neither so safe nor so pleasant as it was in summer, to be walking out at a *late* hour. In winter, the chief comforts of life are to be found *within* doors; there is now intense cold, hoar frost, ice, snow, and sleet; the days are short, and the nights are not only long, but dark and gloomy, except when the *moon* shines. Some times there are dreadful *storms*, in which there are many *ship wrecks* at sea, and in which many shepherds, and other people, perish by *land*. In *all* the seasons, we behold a *present*, a *perfect*, and an *ever working* God. We behold Him in the beauty and delights of the spring time. We behold Him in the light and heat, the richness and the glory of the summer months. We behold him in the stores of food which He provides for us in autumn, that we may have enough to *support* us in the cold severe weather that succeeds. And we behold Him in the tempest of winter, when He "gives snow like wool, scatters His hoar frost like ashes, and casts forth His ice



like morsels,"—and when all nature lies *prostrate* before Him. In all these, we behold the most striking *proofs* of the power, the wisdom, and the goodness of Him who is the *God of the Seasons*.


LESSON XLVII.

The Lion and the Puppy.

It was a custom for such as had no money to give for seeing the wild *beasts* in the tower of London, to bring a dog or cat instead thereof, and *throw* it into the dens, for the beasts to *de vour*. Among others, one man brought a little *black dog*, which he had picked up in the street, and threw it into the cage of the great *lion*. The little creature, full of fear, threw itself on its back, put out its tongue, and held up its paws, as if *begging* for *mercy*; while the lion, smelling at it, turned it over, first with one paw, and then with the other, without doing it the *least harm*. The keeper, on seeing this, brought the lion a large mess of *food*; but he stood at a distance, and would not touch it; keeping his eye all the while on the little stranger, and by his looks seemed to invite him to *partake* of it. At last the fears of the dog began to subside, and he crept forth

with a slow pace, and went up to the dish to *eat*. The lion, on seeing this, marched gently towards him, and *also* began to eat; and thus began a *friendship* between them, that ended only with their lives.

From this time the little dog, so far from being a *fráid*, would often lay himself down to sleep within the *jungs*, and under the *jaws* of his royal master. In about twelve months, sad to relate, the little creature was taken *ill* and *died*, leaving the lion in the greatest *distress* for the loss of one whom he loved so dearly. For some time he did not appear to know but that his little mate was *a sleep*. He would often smell at him, and then stir him with his nose; he would then turn him over with his paw; but finding all his efforts were in *vain*, he would post from one end of his cage to the other, at a *quick* and *restless* pace; he would then stop on a sudden, and look down upon him with a fixed and drooping *regard*; and then lifting up his head, would *roar* for some minutes, like distant *thunder*. The keeper seeing the lion in such *distress* for the loss of his little partner, strove to *remove* the carcass from him, but in *vain*. He always kept a strict watch over it, and would not suffer any one to *touch* it. Thinking that any other dog of the *kind* might produce the same effect, he threw two or three more in to the cage, which



the li on *tore to pie ces* in a moment, but left them on the floor, and would not eat them. At length his passion got to such a *pitch*, that he would grapple at the bårs of the cage, and seemed as if he would *tear up all be fore him*. Be ing quite spént, he would stretch him self by the remáins of his lit tle plây fel low,—lay his páws up on him, and take him in to his *bo som*,—and then utter the most *drèad ful* roars of *sor row*, as if it were to threaten all a rōund him for the loss of his lit tle mâte, the on ly friënd and cōm fort he had up on *earth*. For the space of *five* days he thus mourned o ver his lit tle part ner, whén, by de grees, he be gan to *de cline*, through grief and want of fōod, un til one morn ing he was found *dead*, with his hēad ly ing up on the friënd whom he thus *loved*.

LESSON XLVIII.

The Sail or's Child to his Moth er.

Oh, *weep* no mōre, sweet mōth er,

Oh, *weep* no *mōre* to night!

And on ly watch the sea, mōth er,

Be neath the *morn ing* light.

Then the bright blue sky is jōy ful,

And the bright blue sky' is clēar,

And I can *see*, sweet mōth er,
To *kiss* a wāy the *tear*.

But now the *wind* goes wāil ing
O'er the dark and track less dēep;
And I *know* your griēf, sweet mōth er,
Though I only *hear* you weep.

My fath er's ship will cōme, mōth er,
In *safe ty* o'er the main;
When the grapes are dyed with pūr ple
He will be *back* a gain.

The vines were but in *blos som*
When he bade me watch them grōw;
And now the larg er léaves, moth er,
Con ceal their *crim son glow*.

He'll bring us shélls and séa weed,
And birds of shi ning wìng;
But what are *thése*, dear moth er?
It is *him sèlf* he'll bring.

Our Fath er in the *sky*, mōth er,
Will mār k how you have wépt;
The *pray ers* of earl y mór n ing,
The *vig ils* you have kèpt:

He will guide the state ly vés sel,
Though the sea be dár k and drèar;

One oth er week of sun shine—
My fath er will be *here*.

I'll wâch with thee, sweet môth er,
But the stars *fade* from my sight;
Come, côm e and *sleep*, dear moth er,—
Oh, *weep* no more to night!

LESSON XLIX.

Birds.

We can not but ad mire the way in which lit tle bîrds *build* their nêsts and *care* for their ôffspring. It is ea sy to con ceive that *small* things keep hêat a *short er* time than those that are lârge. The eggs, there fore, of smâll birds, re quire a place of more *con stant* hêat than the eggs of lârge birds, as being apt to *cool* more quick ly; and we ob serve that their nests are built wârm er, and dêeper, *lined* in the in side with sôft mat ters, and guârd ed a bôve with a bet ter *cover*.

When their nest is built, noth ing can ex ceed the câre which both the male and the fe male take to *con ceal* it. If it is built in bûsh es, the slen der branch es are made to *hide* it *whol ly* from the vîew; and if it is built a mong môss, noth ing ap pears on the ôut side to shôw that there is a dwelling with ín. It is al ways built near those pla ces where there

is plen ty of *food*; and the birds are care ful never to go out or come in, while there is any one in *sight*. Nay, when any person is nêar, they will some times be seen to enter the wôod, or a light up on the ground at a *dis tance* from the nêst, and steal through the branch es, or a mong the grass, till, by de grees, they reach the nest which con tains their êggs, or their youñg ones.

The young ones, for some time aft er they leave the shell, re quire *no food*; but the pa rent soon finds by their chîrping and gâping, that they begin to feel the ap prôach of *hun ger*, and flies to provide them with a supply. In her ab sence they lie *close*, and chêrish each oth er by their com mon warmth. During this time they al so keep *si lence*; nor do they ut ter the slight est note till the pa rent re tûrns. When she ar rives, she gives a chîrp, the *mean ing* of which they know well, and which they *all* an swer at ònce, éach one asking its pòr tion. The pa rent gives a supply to each by *turns*, ta king care not to *gorge* them, but to give them òft en, and *lit tle* at a time. The wrên will in this man ner feed *six teen* or *eight een* young ònes, with out pass ing o ver one of them, and with out giving to any one of them mòre than its *proper share*.

When they are fully flêdged, and fitted for short flights, the òld ones, if the weath er be fâir, lead them a few yards from the nest, and

then *com pel* them to *re turn*. For two or three, or more dâys, they lead them out in the *sàme* man ner, but tempt ing them each time to a *great er* distance. And when it is seen that the young brood can fly' and shift for them sêlves, then the pa rents for sake them *for ever*, and at tend to them no more than they do to òther birds of the same flòck.

It is *Gòd* that teaches the lit tle birds to act thús, in as skill ful and tender a mán ner, when build ing their nests and car ing for their help less yóung, as if they had the *rea son* and the *feel ings* of hu man bè ings. Sure ly His wis dom and His good ness are *through out all His works*.



LESSON L.

The Ant, or Em met.

Lit tle friënd, did you ev er stóp at an ánt hill? If not, *do*, I pray, the first time you can. You will be *well* paid for your trou ble. This small in sect is an ob ject wor thy of *a ny* per son's no tice. The yóung and òld may learn wis dom from it. It will please you to see how *bu sy* they all are; like the pru dent bée, they are nev er ídle at the prop er sea son for them to work. Some of them, you will ob serve, if you watch them clòse ly, have

wings, and some have not. Those with wings are the *males* and *fe males*,—the others are called *neu ters*. *Neu ter*, you know, means neither; and those are neither male nor female. Look well at the hill—it is their *cit y*. It is formed with great care, *là bor*, and art. The inside consists of an immense number of nicely shaped *cells*, or *hous es*. In these they store their *food*, and bring forth and rear their *young*. It contains many *part ings*, or roads, to make the cells easy of access. To these, again, many a *pas sage*, or stair case, leads down from the top of the hill; the inlets to which may be seen in the shape of small *holes* on the outside.

You wonder, and well you may! The *skill* of this tiny insect may defy the “rule and compass” of man. Look at the active little *neu ters*!—they do all the work,—they are the able artists,—the males and females being exempt from *là bor*. Busy little creatures! how they toil!—not *one* of them is idle;—*each* does well his part. They are building a *new cit y*. Mark them. Some take care for the *ground work*, and see that it is firm and lasting. To make it so, they mix the earth with a sort of *glue* which comes from their *bod ies*. Others collect little bits of twigs to serve as *raft ers*, placing them over their *pas sage ways* to support their *roofs*. Others, again, lay pieces a cross these, and place on them *rush es*, *wéeds*, and dried *grass*. And in

this man ner their hōuses are made *wat er proof*, and their stōres *se cure*.

Lòok! there is a lit tle *neū ter* with a stick an *inch* or two long; with respect to his òwn length, it is a piece of *tim ber*. Poor fèl low, how he *tugs* at it: ah! he can not drág it o ver that huge *lóg*;—nò, it is *vàin*,—he will have to leave it *be hind* after àll his trou ble; but sèe, there come two or three o thers to *help* him,—how kind,—and now they have gòt it ò ver! There is òne *saw ing* off the wing of a *dead bee tle*,—and there is òne drag ging a way a dead bod y of his *own* kind! There is a thir d with a grain of *wheat* in his mòuth, and a fòurth with a dead *fly*. It is said, these wise lit tle crea tures never make a jour ney with out some *ob ject* in view, and they sel dom re túrn with out eith er. béar ing some thing, or with out nēws that some thing of *use* has been fòund. If a piece of *sú gar*, or bréad, or a ny kind of frúit has been hunted òut, if it be even in the *high est* sto ry of a house, they will range them selves in a line, and fol low their léad er to the *spot*. Doc tor Frank lin once tied a pot of tréacle to a nail in the ceil ing of a room, with a *sin gle* ant in it. When this lit tle fel low had eat as much as he còuld, he came out of the pòt, went up the string to the céil ing, a cross the ceil ing to the wàll, and down the wall to the fìoor. He then went off, and seemed to be gone *quite a way*. But nò, he was only gòne to his *frìends*; and

be hold! in a bout *half* an hōur he came bāck a gain, bring ing with him an *im mense* swarm of oth er ants. Do you not *ad mire* his good na tūre? Well, ver y un like a gréed y fel low, he led them *all* up to the pot, where they féast ed to their hearts' con tēnt. The ant is no ted for its *pru dence*. It la bors hard all the sūm mer, to lay by *food* for the cold wīn ter.

These ém mets, how *lit tle* they are in your èyes!
We tread them to dūst, and a tróop of them dies,
With out our re gārd or con cern:

Yet, as wīse as we are, if we went to *their*
schōol,

There's ma ny a *slug gard*, and ma ny a *fool*,
Some les sons of *wis dom* might learn.



LESSONS IN WORDS NOT EXCEEDING THREE
SYLLABLES.

LESSON LI.

Gold and Silver Fish.

"Sèe, I have brought you something very *pretty*; look at this large round *glass* which is filled with water."

"Hâ! here are *fish* in it; *beau ti ful*, shining fish, with *white*, and crimson, and purple, and gold colored *scales*!"

"They are *gold* and *silver* fish."

"How they swim abòut! how lârge they look when they are at the *other end* of the glass! Sée! sèe, nòw this fish looks as big agàin as he did just nòw."

"That is because you see it *through the water*."

"Are these fish found in the *rivers*?"

"They are not found in *our* rivers; these gold and silver fish come from a great way off; they come from *China*."

"Will they *live* in this glâss?"

"Yès, and they will live almost without *eat- ing any thing at all*. Some times they *eat* a little brèad; but the *water* is nòur ish ment

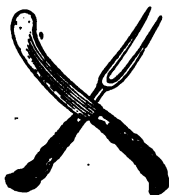
enough for them for a long while. They are very t  nder, and easily killed. Some times a hail storm, or a thunder cloud going over them, will kill them, in their *own* country."

"Now set them in the window in the warm sun."

LESSON LII.

The Goat.

His horns are made into



knife and fork handles.



His skin is made into



gloves.

Not many goats are raised in this country. They *gnaw* the bark of trees and spoil them, so they have not been suffered to increase. In some parts abroad, and most of all in the east of the world, there are *many* goats. A people called *Arabs* have a great many. Goats are something like sheep; but they have long *hair* on their backs, while sheep have *wool*. The ~~he~~ goats have long *horns* as r  ms have; but they have also long *beards*. Young goats are called *kids*, and are full of play, and skip about in a very dr  ll manner. In a *wild* state, goats

climb steep rocks, and can stand and spring where few other animals would dare to go. The goat has a very strong and unpleasant smell, but his flesh is very good to eat. The milk of the goat is also very nice to drink, and is used as a cure for some diseases. The skin of the kid is made into very soft leather gloves. Goats' horns are used for handles of knives and forks. The hair is often made into garments.

LESSON LIII.

The Dairy.

Little Emma went with her mother to the dairy, and was much pleased to find every thing so clean and sweet. There she saw the milk standing in large shallow dishes, and it was all covered with thick cream, that had risen during the night. Emma tasted the nice cream, but could not drink much of it, for it was too rich. After the maid had taken all the cream off with a skimmer, she put it into a churn, with a good deal more that was sour, which she had been collecting for some days before; for they did not get cream enough to be worth churning every day or two. When she had fastened the churn, so that the cream could not escape, she began turning it round. She told Emma that by churning a good while, the cream becomes butter and buttermilk; that when the

butter was máde, she must work it well in clean cold water, to wash all the but ter milk out ; after thát, she must work a little salt into it, and make it into a prôper shâpe, and then it would be fit for the table. Emma came away before the butter was máde, and so she did not see them give the but ter milk to the pigs, who are very fond of it, and drink it as if they thought they could never have enough.

LESSON LIV.

Story of the Ant.

A great chief, famous in wâr, by name *Timour the Tartar*, was once forced to take shelter from his en e m i e s in a lone building. There he sat, without a *single friend* to comfort him. After some time, with a desire to divert his mind from his hopeless con d i t i o n, he fixed his gaze upon an *ant*, which was trying to carry a grain of cõrn, *larger than itself*, up a high wall. Its efforts were in vain. Agáin and agáin it strove to effect its object—and *failed*. Still, with fresh courage, *again* it went to its task, and *sixty nine* times did Timour see the grain fall to the ground. But the néxt time, which made *seventy*, the ant *reached* the top of the wall with its prize; and “the sight,” said the chiéf, who was just before in *despair*, “gave me cõurage at the mómént, and I have

never for gôt ten, and trust I never *shall* forget, the ~~noble~~ lësson which it taught me." Nor should *wè*, my little pupils, forget it. We should first see if a thing is *worth* doing, and if it bē, if we fàil we should try agàin and agàin, and never *cease* our efforts till it is *dòne*. If an ânt could persist after sixty nine failures, when should a little *boy* or *girl* be out of heart?

LESSON LV.

Sugar.

Sugar is made from a plant which is called a sugar *cane*. This plant grows in certain islands, called the *West Indies*, and also in the *East Indies*, where the soil and climate are found to favor its growth. It would not grow well in a *cold* country. The persons who have estates for raising sugar canes, are called *planters*.

Sugar canes are planted in *rows*, like beans in a garden. When ripe for ùse, the canes are cut off near the ròots. They are then carried to a *press*, and put between *two iron rollers*. These ròllers, moving ròund, squeeze out the *juice* from the canes, and the juice falls into a *tub* placed beneath. After thís, the juice is put into a copper pàn, where it is bóiled, so as to carry off some of the *water in vapor*. •When it is còoled, the móist part, or tréacle, is *drawn off* and put up in càsks, and sold under the name of *me lass es*. The thick substance that remaine

behind, is the *sugar*, which is also packed up in casks, or barrels, and shipped off for those countries that consume it. In this state it is called raw, or yellow, or brown, or soft sugar. It is made into *white* sugar by being boiled again and again, till the treacle, or brown part, is *wholly* taken away, and it becomes white as snow. Bullock's blood, or steam, is used in the process; and those who make the raw sugar into white are said to *refine* it. This is called also *loaf* sugar, because it is formed into the shape of loaves. And it is called *lump* sugar, because it becomes hard, and may be broken into lumps. Sugar, both brown and white, is much used by all classes of people, and is said to nourish the body as well as to please the taste.

Sugar was *first* made from the sugar cane in Egypt; *then*, in the twelfth century, in Sicily, which used to supply many parts of Europe with it. In 1506 the cane was taken to the West Indies. But till 1603 sugar could not be got, except at a great expense, and was only used at *feasts* and in *medicines*.

LESSON LVI.

Sun, Moon, and Stars.

The moon is very fair and bright,
And also very high;
I think it is a pretty sight
To see it in the sky.

It shone upon me where I lāy,
And seemed almost as *bright* as day.

The stārs were very pretty tōo,
And scatter'd all about;
At first there seem'd but very *few*,
But soon the *rest* came out.
I'm sure I could not *cōunt* them all,
They look'd so very bright and small.

The sūn is brighter *still* than they;
He *blazes* in the skīes;
I dāre not turn my face that wāy,
Unless I shut my éyes.
Yet wherè he shīnes our hearts revīve,
And all the *trees* rejoice and thrive.

God made and keeps them ev'ry one
By His great power and might;
Hé is *more glo ri ous* than the sūn,
And all the stārs of light.
But when we end our mortal rāce,
The *pure* in hēart shall see His *face*.

LESSON LVII.

Strive to Excel.

If thy soul thirsteth for hōnor, if thy ear
hath any pleasure in the voice of prāise, raise
thyself from the *dust* of which thou art made,

and exalt thy aim to something *worthy of renown*. The oak, that now spreadeth its branches towards the heavens, was once but an *acorn* in the bowels of the earth. Strive to be the *first* in thy calling, let it be what it may; yet envy not the merit of others, but improve thine own talents. Scorn, also, to depress thy rival by any base or shameful method; try to raise thyself above him by *fair means only*, so that thy contest be crowned with honor, if not with success. By a *just* conduct in striving to excel, the spirit of a man is roused within him; he panteth after *fame*, and, like a racer, he is eager to run his course. He riseth like the palm tree, in spite of those burdens that *tend to keep him down*; and as an eagle in the heavens, he soareth aloft, and fixeth his eye on the *glories of the sun*. The deeds of great men are in his dreams by night, and his chief delight is to follow them all the day long. He formeth great designs, and his name goeth forth to the end of the world. Despair not of success, if thy aim be *good*. No man knows what he can do until he *tries*; and he who faithfully exerts his faculties, and nobly excites his virtues, will accomplish many things which may at first appear *entirely* beyond his power.

LESSON LVIII.

The Hermit.

A certain hermit scooped his cave near the summit of a lofty mōuntain, from which he had a *splendid* prōspect of lānd and sēa. He sat one evening musing with pleasure on the many objects that lay before him. The earth was clothed in its gayest vērdure; the trees were decked in their brightest blōssoms; the lambs sported in the fields; the peasant whistled beside his téam; the mīlk maid chanted her artless sōng in the vālley; and the shīps, driven by gentle gāles, were sailing *richly laden* to their destined hārbors. Spring had give life and beaūty to this joyous scene. On a sudden, a raging *storm* arose; the winds vented all their fūry, and whole fōrests of oak were *leveled with the ground*; the sky became dārk; hail and rain poured down in *torrents*, while lightning and thūnder added *horror* to the gloom. The sea, now rising in mōuntains, bore aloft the largest vèssels, whilst the horrid úproar of its wāves drowned the *dying shrieks* of the wretched sailors.

When the tempest had gained its utmost fūry, a sudden and dreadful shock of an *earthquake* added its horrors to the dismal scene.

The people of the country around, came in *crowds* to the hermit's cave, firmly hoping that

his *pious* life and *cōverse* would be able to *protèct* them in their *distrèss*; and were not a little struck with the *profound calm* that shone on his face. "My *frîends*," said he, "be not *afraid*; dreadful to *me*, as well as to *you*, is this war of nature! but I have viewed with awful care the wonderful works of *Göd*, and I am under no fear, because I am *certain* that His *gōodness* is equal to His *pōwer*."

LESSON LIX.

The Rabbit.

The fur is made into



hats.



The fur is made into



tippets and stoles.

The rabbit is an in no cent creature, — very *timid* when wild, but will feed *out* of the *hand* when tãme. We need not describe the rabbit, as every body has seen this creature. In a wild state it is fond of living in *pits*, or *wōods*, where it makes a *hole* and sleeps *under ground*. The rabbit *feeds* on *bran* and *oats*, and *cabbage* leaves, and *peas*, and *wheat*, and *carrots*, and *parsnips*, and *furze*, and *parsley*, and many *ōther*

things. Rabbits *mul ti ply* to a won der ful extent; if *one pair* were put into any place, for *five* yéars, if they were not méddled with, you would find no. less than one *million*! The male rabbit is called a *buck*, and the fémale a *doe*. Boys often kéeep rabbits, for they are harmless and pretty créatures. When they are killed their flesh is very *good to eat*. The fûr of their sôft skins is used in making *hats*, and the skins and furs are used to make *ladies' tippets*; but both hâts and típpets are also made from the skins of *other an i mals*.

LESSON LX.

The Spoiled Bricks.

After breakfast, Harry's father took him out to walk; and they came to a fiéld where sev er al men were at wôrk; some were digging *clay* out of a pit in the ground; some were *wetting* that which was dug out, with wáter, and others were *making* the clay into a great number of piéces, of the same size and shape. Harry asked his father what the men were *about*, and he told him, that they were making *bricks* for building houses. Yès, says Harry, but I can run my *finger* into thèse; they are quite *soft* and *brown*, and the bricks of your house are *red* and *hard*, and they do not stick to geth er as the bricks of your house dô. Saying this, he pushed dôwn

a whole *hack* of bricks. The man who was making them, called out to desire he would *pây* for those he had spoiled. Harry had no mōney, and did not know what to dō; but he said to the man,—indèed, sir, I did not intēd to do any *harm*. The man answered,—whether you intēd ed it or nòt, you have *spoiled* the bricks, and must *pây* me for them; I am a *poor* man, and buy all the bréad that I have with the money which I *get* for these bricks, and I shall have lèss bread if I have a smaller number of bricks to sell.

Poor Harry was very *sorry* for what he had done, and at last thought of asking his fāther to *pay* for thēm: but his father said,—*I* have not spoiled them, and therefore it is not *ré qui site* that I should *pây* for them. The man seeing that Harry *had* not intēd ed to do mīschief, told him if he would promise to make amends at some fūture time, for the mīschief which he had done, he would be *sat is fied*.

Harry promised he would. Now you fīnd, Hārry, said his fāther, that you must not *meddle* with what does not *belong* to you.

LESSON LXI.

The Silk Worm.

The silk worm is produced from a small egg no bigger than a *mustard* seed, and it *feeds* on mūlberry leaves or lèt tu ces. It changes

its skin *four* times, and as it is *sick* during this period, it does not eat any thing, but grows shorter, thicker, and clearer. Soon after this it begins to *wind* itself up into a *silken bag*, about the size of a pigeon's egg, which it makes itself. In this state it lies *fifteen* or *twenty days*, and appears as if it were *dead*. It is then changed into another form, called a *chrysalis*, which is something like a bean. It eats itself a passage out of its silken prison, becomes a *moth*, lays its eggs, and *dies*. Those who keep them do not suffer them to eat their way out, but *wind off* the silk; and a ball is said to contain *nine hundred and thirty yards*.

LESSON LXII.

The Seasons.

Twelve months the passing year compose,
Varied with heats, and frosts, and snows;
The changing seasons kindly given
By provident, in dulgent *Heaven*.

First *Spring* comes forth, with smiling face;
Fair blooming *flowers* the garden grace;
The snowdrop, and the primrose pale,
And charming lily of the vale.

Now rosy *Summer* steps along;
The groves resound with many a song;
The *new mown* grass is laid to dry,
That lately stood so green and high.

Then *Autumn* brings us golden grain,
The *sheaves* of *wheat* adorn the plain:
And joyfully the reapers come
To keep the merry *harvest home*.

See *Winter's* gloomy face appear;
A few short days will *end* the year:
Al might y love each hour has crown'd,
His paths drop fatness all around.

LESSON LXIII.

The Mis taken Drake.

I heard a curious story the other day, which I am going to tell you. There was a duck and a drake who were very *fond* of each other. The duck was sitting upon her eggs in the duck house, which was placed on a grass plot under the parlor windows, and the drake was such a good *husband* that he staid with her *all* the time in the duck house, sitting by her side and quacking to her; and though a duck has not a very musical voice, I dare say she thought *his* song as rich as the nightingale's. Well, at length the eggs were *hatched*, and the

little ducklings came òut, and then they *turned* the poor drake *out* of the dúck house, for fear he should trámples upon his *children* with his great splay fées, and hurt them. So he strolled about the grass plot. And the next day he met a hén with a brood of *five little chickens*; and he took the chickens, which were just hatched, for his *own* children: and he wanted to teach them to *swim*, for the dráke always takes that bu síness upon himself. He leads his young ones to the wáter, and *cuffs* and *bites* them to make them go ín, for they are afráid at first. So the drake went up to these. poor little chickens and *drove* them before him down to the pònd, which was at the bottom of the lawn. The hen *re sist ed* and *scuffled* with him as well as she cóuld; but the drake was a great deal *stronger* than shé, and no bod y came to her as síst ánce, though they saw from the hòuse that something was the mátor, by her flut tering and scrèaming. But the drake was *resolved* his little ones should learn to swím; so he pushed them along, with his wings spread out, until he made them *all go into the pond*, where they were *all five* found *dèad* the next mórning, and the drake standing *by*, very much surprised, I dare say, that his children were so *stupid* as to let themselves be drówned rather than learn to swim.

LESSON LXIV.

*The Camel.*

Camels are bred in the east, but they are not known all over the east, but only in *Persia*, *Turkey*, *Egypt*, among the *Arabs*, and in parts near them. A camel is rather higher than a man, and as long as he is high. The body of the camel is *large*; his legs are *slender*; and his feet *round* in shape, very flat at the bottom, and spongy, so as not to crack in *hot sands*, where he often travels. He has two large *bunches* of flesh and hair on his back; some camels have but *one*, but they are mostly called by another name. A large camel will carry a *thousand* pounds, or more, on his back. He will bend his knees and lie down to be loaded, and then *rise up* with his great weight. He

can travel where other beasts would *die* of fatigue, and makes long journeys over large *deserts* which are all sand. When it is *scorching hot* in the desert, he can go for several days without water; and when he draws near any water, he can smell it more than a *mile* from it. Nature has furnished him with a large *bag* in his inside, capable of holding a *great* quantity; and it has sometimes been found needful to *kill* the poor beast for the sake of this water, which is preserved quite fresh and clear in so *wonderful* a manner. The camel will also go many days with very little *food*. He often travels *two thousand miles* with his load, and goes thirty miles a day; and, without a load, he can go a *hundred* miles in a day. He is a good and quiet animal, and is beloved by his masters. He often dies in the desert with *fatigue*, when no water is to be *got*. The people called Arabs drink the milk of this creature; they eat its flesh, and make garments of its hair. You see, then, how *useful* this animal is; like the elephant, it carries a *great weight*; like the horse, it can travel *swift* and *far*; and, like the cow, it gives *milk* for *food*. The camel's head is short; the neck long and bending, and he mostly holds it nearly upright; the eye is mild; the color is something near that of a red cow; and its tail is *long* like that of a cow.

LESSON LXV.

Trees.

Some trees, like the *oak*, are stróng and hârd; others, as the *elm* and *fir*, are táll and slènder; some have a róugh bark, and some are smóoth and fíne, like the *birch* and *poplar*. Some are so délicate, that the least wind might blow them *down*, while others stand *un sha ken*. Some grow very hìgh and thìck, and some attain their full grówth in a *few years*. In the island of *Ceylon* there is a tree called the *tal li pot*, of a great height, famous for its *leaves*, which are so lârge that it is said *one* of them will shelter *fifteen* or *twenty* men from the rain. They are so *supple* when dried, that they may be folded up like *fans*, and are no thícker than a man's *arm*. Many ápple trees live above a *thousand* yèars, and it is sàid there are sôme trees which were not destróyed when the *world was drowned*.

How wón der ful are the works of our heav enly Fàther! There is not a síngle trée which is *useless*.

LESSON LXVI.

The Hen.

Of all féathered an i mals, there is none more úseful to us than the *common hen*. Her éggs

supply us with *food* during her life, and her flesh affords us delicate meat after her death. What a *motherly* care does she take of her young! How closely and tenderly does she *watch* over them, and cover them with her wings; and how bravely does she *defend* them from every enemy, from which she herself would *fly away in terror*, if she had not them to protect!

While this sight reminds you of the wisdom and goodness of *her* Creator, let it *also* remind you of the care which your *own* mother took of you, during your helpless years, and of the gratitude and duty which you owe to her for all her kindness.

LESSON LXVII.

Young Washington.

When George Washington, the *first* President of the United States, was about six years of age, some one made him a present of a *hatchet*. Being, like most children, very *fond* of his weapon, he went about chopping *every* thing that came in his way; and, going into the garden, he tried its edge on an *English cherry* tree, stripping it of its bark, and leaving little hope of its living. The next morning, when his father saw the tree (which was a great favorite) in this state, he asked *who* had done the mischief; but no one could tell him who it was.

At length, George came with his hatchet in his hând, into the place where his father wàs, who instantly suspected *him* to be the cùlprit. "Géorge," sâid he, "do you know who killed that beautiful little cherry trée?" The child paused for a moment, and then *nobly* replied; "I cãn not tell a *lie*, fâther; you *know* I can not tell a lie. It was *I* cut it with my hatchet." "Rûn to my ârms, my bôy," exclaimed his father: *Rûn to my arms! I forgive* you for destroying my tree, since you have had the hõn es ty and *man lì ness* thus to tell the trùth about it."

LESSON LXVIII.

The World's Hobbies.

"Oh! sîster, he is so swift and tall,
Though I wànt the ride, he will spoil it all;
For, when he sets out, he will let me *fall*,

And give me a *bûmp*, I know!
Mammâ, what was it I heard you sây,
About the *world's hobbies*, the other day,
How some would get on and gallop awây,
To énd with an *o ver throw*?"

"I sâid, little prâttler, the world was a *race*,—
That many would mount with a smile on the face,
And ride to their *rûin*, or fall in *disgrâce*;
That him, who was deaf to féar,

And did not *look out* for réin or a guíde,
His courser might cast on the highway síde,
In the múd, rôcks, and brâmbles, to end his ríde,
Perchance with a *sigh* and a *tear* !”

“ Oh ! sister, síster ! I *fear* to try ;
For Brutus’s back is so líve and hìgh !
It *creeps* at my tòuch—and he *winks* his èye—
I’m síure he is going to *jump* !
Còme ! dear móther, tell us some *more*,
About the world’s ríde, as you did befòre,
Who helped it *up*—and all how it *bore*
The fáll, and got over the bùmp !”

LESSON LXIX.

The Cat.

The *wild* cat, which is to be found in the woods of our òwn country, and indeed in *ev ery* quarter of the wórld, is much lárger, strónger, and fièrcer than the *tame* cat, and kills póultry, and even lambs and kîds, as well as vèrmin. It abides much on trèes, and prowls abroad during the night. The èye of the cat, indeed, is *well fitted* to discover its prey in the dárk.

The táme cat, though not nèar so fierce as the animal in its wild state, retains enough of its savage nature to be of great *use* to man, by killing rats, and mice, and other vèrmin, which would oth er wise much infèst our dwell-

ings and prove a very great nuisance to our property. Cats very soon learn to know the *holes* where their prey is to be found, and will watch there for almost a *whole day*. When at length they catch it, they are not content to devour it at *once*, but seem to take a cruel delight in *tëazing* it by letting it get away, and catching it *over and over* again before eating it up.

The cat, when it is pleased, purrs, moves its tail, and rubs itself against the person who fondles it. When angry, it sets up its back, lashes with its tail, hisses, spits, and strikes with its foot. It is not near so *trusty* an animal as the dog, and will scarcely obey any orders unless when it pleases. It seems also to be fonder of an old place of abode, than of an old master. It is quite *unhappy* on being carried to a *new* house, and often finds its way back to the old one, though at a great distance, and across rivers, and though it may have been carried to the new one in a bag, so as to have no means of *seeing* the road by which it went thither.

LESSON LXX.

The Idle School Boy.

I remember a little story, which used to give me great delight when I was about your age,

and though I had more sênsê (as I believe yôu have) than to think that dogs and horses and birds could *speak*, yet I fancied that if they hâd the gift of speech, they would give the very *same* advice, which the animals in my stôry did. It is as follows:

One very fine summer's morning, a little bôy, not much higher than the tåble, and cêrtainly not very *wise*, was sent to schòol, with a caution from his mother not to loîter on the wáy, but to go quickly.

His road lay through a green lâne shaded by trees and some mèadows. I am sorry to say he soon *forgot* his good mother's words, and began to gather the flôwers and amûse himself. He how ever grew *tired* of being alone, and sauntered along, sâying, "O! how I wish I had a *companion*:" and then thinking of the school-room, he ádded, "O! this *tiresome* schòol, I wish I did not *go* to school: how happy are the càttle, and the birds, that have nothing to do but éat, and pláy, and lie down in this nice green fîeld. I *wonder* why I must go evêry day to school, and spell and read till I am tired." While he was talking to himself in this very sílly way, a *bee* settled on his flowers; so addressing himself to the insect, he said, "Pretty beê, will you come and *play* with mé?" "O! nô," answered the bee, "I must make hōney, I can not be *idle*. Do you not see I am sucking the juice of this wōodbine, of which I shall make honey for the winter?" So say-

ing, it flew away. The little boy sauntered on, and soon met with a *hōrse* which was quietly grazing. The *hōrse*, thought he, has nothing to *dó*; so he went up to him, and asked if *he* would play with him. "*I pláy!*" said the horse; "*Nò*, my pretty master, I have wòrk to do: I must draw the plòugh, carry the còrn to mårket, and do *many* other jobs for my master." Just then, a *bìrd* flew past the little boy, with a worm in his mouth. "*Stòp*, pretty bird, and pláy with me," said he. "*O, nò*," returned the lark; "*I rise with the sùn, and sing as I mòunt into the clouds; I have five nèstlings which I must fèed, and teach to fly; so good day, I can not talk to you any lōnger.*" "*Bow, wow, wow*," barked a little dog. The boy thought, Now *surely* I will have a play fellow; so he stroked the dog, and said, "*Dóg, will you pláy with me?*" "*Nò, nò, sir; if I should begin to play, my work would be sadly behínd hand.*" "*I wonder what you can have to do*," said the child. "*Why I guard the hòuse at níght, and the shéep by dáy; besides this, I am to catch a hare for my master's dinner, and various òther things.*" Then the little boy made this very *proper* resolve: "*Since all these animals are employed and busy, I will be the same, I will nòt be idle any lōnger; so he ran off to schòol, learnt his lessons very wèll, was com mended by his mårster, and felt himself very happy.*"

LESSON LXXI.

The Hog.

His flesh, salted, is called



ham and bacon.



His skin is made



into saddles.



His bristles are made into shoe and clothes brushes.

The hog is rather a clumsy creature, and he is very *dirty* and fond of *rolling* in the *mud*. The male is called a *boar*; the female, a *sow*; and the young are called *pigs*. Many hogs together are a *herd of swine*. A hog will live eighteen or twenty years. He does not prefer flesh, but he will eat it. He likes the *best* things when he can get them; but if he can not, he will then feed on *any thing*, how dirty so ever it may be,—even flesh in a *putrid* state. The hog is very fond of *roots*, and with his long snout—for so his *nose* is called—he will dig into the ground and *tear* them up. Hogs are very stupid, but

sometimes they have been made to do *curious* things. They are also a sleepy set of creatures, and only *hunger* will make them get up from their *sty* in which they live. It is not safe to let a hog go near a young child in a cradle, for this beast has sometimes been known to *devour* poor little infants. When the hog is killed, his *hair* is scalded or burnt off. His bristles, or stiff hairs, are made into *shoe brushes* and *clothes brushes*. In some parts, hogs are *skinned*, and the skins being sent to the tanners to be fitted for use, are then sold to the saddlers, and used to make saddles, as they are very *strong*, and will not wear away like other skins. His fat makes what is called *lard*. His flesh is *pork*; when salted and dried it is called *bacon*. It takes salt better and may be preserved longer than any *other* flesh. The boar in a *wild* state is a very fierce animal. He is smaller than the *tame* boar, but is possessed of *frightful tusks*, and is for the most part taken by means of mastiff dogs. When he sees them he goes *forward*, not seemingly much afraid, nor keeping at any great distance from them. At the end of about every half mile he turns round, *stops* for the dogs, and offers them *battle*. This they *decline*, because they know their danger, and so, after they have gazed at each other with *fierce* looks for a while, the boar moves on again at the same *slow* pace, with

the dogs after him as beföre, and so on till the boar is quite *tired*, and refuses to go farther. The dogs then proceed to *close him in*; the young ones often at such times rush in upon him and are *killed*, but the older ones, for the most part, detain him until the *hunters* come up, and kill or disable him with their *spears*.

LESSON LXXII.

The Pigeon.

The pigeon is a bird which is well known to you all, and is in general a great *pet* with young people. There are a great many different kinds of this animal. Of these, the *carrier* pigeon is the most curious. It is so called from its being employed to carry *letters* from one place to another. It is its fondness for its native place, which *fits* it for this singular employment. It is conveyed from its home to the place whence the news is intended to be sent; the letter is then tied under its *wing*; and no sooner is it let loose, than it *darts* away through the clouds in a direct line, and with a *swiftness* which is almost beyond belief, to the spot from whence it was *first* taken.

LESSON LXXIII.

Air.

Fire will not *burn* without fresh áir, nor will animals *live* without it. If a piece of wax tåper be set in a little hole on a piece of bõard, and lighted, and a glåss be put õver it, the rim being placed on a piece of thin wet leåther, and a wèight put on the glass to keep it down clõse, the light will be seen to go òut in a *very short time*. If a mõuse were to be put under the glass in room of the wax tåper, it would soon die; so would any *other* living thing, if fresh áir could not get tõ it. Many persons have died in wèlls, and in places where they have been under grõund, for *want* of good fresh air. When an old well is õpened, and before any person goes dõwn, the best way is to tie a string to a lighted cåndle, and let it down to the bõttom of the well. If the candle does not go òut, a person may descend *safely*; but if the candle shõuld be put out in the well, the air in the well is most likely *foul*; and no one ought to go down till a *bush* has been let down the well and drawn up pretty often, or till some buckets of *water* have been thrown into it.

We often feel the wind blow in our fåces, and hear it whistle and ròar. We also see things blown abòut, and hear the leaves of trées rùstle; and we sometimes see the trees themsèlves *rock*. But we can not see *the wind*

that *does* all this. Wind is air, and air is a thing that *can not* be seen, and yet air fills *every* place we live in. The *sky* is full of it, and so is *every house*. It comes in at the *dóors* and windows, and when they are *shút*, it rushes through the *kèy* holes, and other open places.

We *ourselves* are filled with air. We breathe it through our mouths and nostrils. We could not *live* without *àir*. If our mouths and nostrils were to be *stópped*, we should soon *díe* for want of *àir*. Or if we were to shut ourselves into a *róom*, and stop up the fire-place, and *every* hole and *crévice*, so that the air could not *find its way in*, we should *díe*, just the same as a mouse put under a *gláss* would *díe*, and as any lighted *cándles* in the room would go *òut*.

There is *fóul* air as well as *pùre* air, and we can not live in air that is *quite* foul. The air at the bottom of deep wells is *very* foul and *bàd*, and so is the air at the bottom of the large *vats* used by *brèwers*. If we were to get into one of them when *fóul*, we should die almost in an *instant*. *Chàrcoal* burnt in a close room, makes the air quite foul. If we were to shut ourselves up in a room where fresh air could not *ènter*, our *breath* would make it the same as if charcoal were burnt in the room. It would grow so foul and *bàd* that we could not live in it. Air that will put out the *flàme* of a *cándle* will also take away life;

so that there is but *one* sort of air that keeps us alive, which is *vital* air; and *vital* air is what is called *pure* air. *Other* air is foul and bad, and if we were to breathe it by *itself*, we should soon die.

The air that surrounds us is called the *atmosphere*. In the atmosphere, pure air and foul are *mixed* together. When we draw in the *one*, we also draw in the *other*. But the foul air that is in the atmosphere does not hurt us, because *pure* air is mixed with it.

LESSON LXXIV.

The Rainbow.

On yonder cloud, come, view the bow,
That arch of glory bright;
Its *cause* and *import* strive to know,
The *colors* too that in it glow;
It fronts the source of light.

'Tis caused by *rays of light*, that fall
Upon the *drops of rain*;
Each drop in form of globe or ball,
And, in *proportion* as these fall,
The colors wax or wane.

The colors in it strive to know;
Seven are in it set;
Orange, red, yellow, in it glow,

Next gréen, then blúe and In di go,
And last the vi o let.

After that God, for man's great críme,
The dreadful *flood* employ'd,
By which the whôle of Adam's ráce,
Save *eight*, who in the *ark* found place,
Were fi nal ly destroy'd,

Caus'd in the clouds the *shining* bôw
So beau te ous to appéar,
In *sign* he would no more emplôy
The floòd his creatures to destroy.
Then loòk upon the shining bow,
The *cov'nant* given to all belòw,
And read God's *mèrcy* there.

LESSON LXXV.

Needles.

The stéel of which the needles are to be
màde, is first passed through a *coal fire*, and
hammered into a *round form*; after which, it
is drawn through a large hôle of a *wire draw-*
ing iron, and then put into the fire agáin,
and drawn through a *second* hole of the iron,
smállér than the first; and so on till it is
made the degree of *fineness* required; it is
then cut into píeces of the *length* of which the
needles are to be màde. These píeces are

flattened at one end, on an anvil, in order to form the *eye*. They are then made *soft*, and pierced at each extreme of the flat part, with an instrument called a *punch*. When the head and eye are finished, the point is formed with a *file*, and the whole is filed over.

The needles are then laid on a long narrow iron, crooked at one end, and put into a charcoal fire to heat *red hot*; and when they are taken out again, they are thrown into a basin of *cold water*; this is done to *harden* them. They are next placed in an iron shovel on a fire which is more or less brisk, according to the thickness of the needles; care being taken to *move* them from time to time; this process serves to *temper* them and take off their brittleness: they are now to be made *straight*, one by one, with a hammer, and then *polished*. To do this, twelve or fifteen *thousand* needles are ranged in small heaps against each other, on a piece of new *buckram*, with *emery* dust scattered over it; the needles being placed as above mentioned, are also sprinkled with emery dust and *oil of olives*; and at last the whole is made up into a *roll*, well bound at both ends, and laid on a *polishing table*, and over it is placed a thick *plank* loaded with *stone*, which men work backward and forward for the space of *two days*, in which time the needles are polished in a *gradual manner*. They are then taken out, and the dirt and filth washed off with hot water and soap;

after which they are placed in hot *bran*, in a round *box* hung in the air by a *córd*, and kept *moving* till the bran and needles are *quite dry*.

The needles are after wards *sorted*; the points turned all the same wáy, and smóothed with an emery stone turned by a *wheel*; after which, nothing remains to be dóned, but to make them up into packets of *two hundred and fifty* each.

LESSON LXXVI.

The Dog.

The dog has more sènsè than most òther beasts; he can very easily be *taught*; and is most úsèful, as well as most attàched to man. How well he knows his *master*, and how kíndly he runs up to him and ca résses him, even after a long àbsence! You have all seen dogs taught to carry their master's *staff* for him, or his *bundle*, and to do a great many *other* things of the same kind. I have heard of a dóg, which, every day at the sáme hour, carried a *half pen ny* in his mouth to a *baker's shop*, and brought back a *roll* in the same way for his dinner. You may have often seen a béggar's dog lead his blínd máster through the street. There are *va ri ous* kínds of dogs which are of service to man. The mástif and the búll dog *watch* our hóuses and shòps; the póinter, or setting dog, by his *nice* sméll, is

able to let the sportsman know whether his game be at hand; the fox hound, by his *speed*, is of use to the hunter in pursuing the fox; and the grey hound in pursuing the hare; the water dog has often been of use to sailors, by saving their *lives* when they have fallen into the sea; and the sheep dog is of more service to the shepherd, helping him to keep his flock together, than even a great many boys. It would be well, if all the little *boys* and *girls* were as kind to those who have the charge of them, as this *faithful* animal is to his master.

The Poor Harper's Lament for His Dog.

Poor dog! he was faithful and kind to be sure,
And his love it was *constant*, although I was
poor;

When the sour looking folks sent me heartless
away,

I had always a *friend* in my poor dog Tray.

When the road was so dark, and the night was
so cold,

And Pat and his dog were grown weary and old,
How *snugly* we slept in my *old coat of grey*,
And he licked me for *kindness*—my poor dog
Tray.

Though my wallet was *scant*, I thought of *his*
case,

Nor refused my *last* crust to his pitiful face;

But he *died at my feet* in a cold winter dáy,
And I played a sād lāment for my poor dog
Trây.

Where *now* shall I gò? poór, for sá ken, and blind,
Can I find one to guíde me, so *faithful* and *kind*?
To my sweet nàtive vīllage, so far, *far* away,
I can *never* more retúrñ with my poor dog Tray.

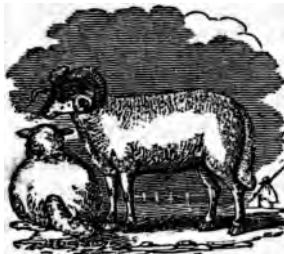
LESSON LXXVII.

The Sheep.

Of their wool are made



stockings.



Of their wool are made



coats.

Their skin is made into



parchment;

And fiddle strings are made



from their entrails

Their skin is made into



leather to cover books.

Sheep are very timid creatures; they are nū merous, and a great many feed to gèth er, which we call a *flock*. The yóung are called

lambs; the females are called *ewes*, and the males, *rams*; the latter have large *curled horns*. If lambs are taken to a house and kept in it like the dog, they grow *rude* as they become old, and *butt* at their friends, and are not to be trusted. In foreign lands, the sheep are often attacked by *wolves*, which fall upon them at night, and kill them, so that shepherds are obliged to *watch* them all night. There are few animals of more *use* to us than the sheep. Its wool is shorn from its back every summer, to afford us *clothing*; *worsted* for stockings is made of it, and also *cloth* for coats, and waistcoats, and trousers, and *flannel* to keep us warm in winter; its flesh, which we eat under the name of *mutton*, affords excellent food; its milk is sometimes made into *cheese*; from its skin we obtain *leather* for gloves, for binding books, and for parchment; its fat is of use in making *candles*; its bones are used by *refiners*; and its *very* entrails are turned into *fiddle-strings*, and are also used to make handles of whips.

It is a curious thing to observe, even in the largest *flocks*, how well each ewe knows her own lambs, and how well they also know their dam. Even after the ewe has been *shorn* of her wool, by which a very *great* change is made in her look, the lambs *obey* her well known voice, and, though startled at first, own her at length for their *own* dam.

Thus are the wisdom and goodness of our
bôun ti ful Cre á tor displayed in *every* thing
which He hath mādē.

LESSON LXXVIII.

The Spring.

Còme, let us go forth into the *fields*; let us see how the flôwers sprîng; let us listen to the wârbling of the bîrds, and spôrt ourselves upon the new grâss. The wînter is over and gône, the bûds come out upon the trêes, the crimson blóssom of the peach and the nec ta rine is sêen, and the green léaves sprôut. The hedges are bórdered with tufts of *prim ro ses*, and yellow *cowslips* that hang down their hêads; and the blue *vi o let* lies hid beneath the shâde. The young gôslings are running upon the grêen; they are just *hatched*; their bôdies are covered with yellow dôwn; the geese híss with *anger* if any one comes néar. The hén sits upon her nest of strâw; she watches patiently the *full* tîme, untîl, hatched by warmth and care, the shéll *breaks*, and the young chickens *come out*. The lambs just *born* are in the fîeld; they totter by the side of their dâms, and can hardly support their own wêight. If you fâll, little lâmb, you will not bè hûrt, for there is spread under you a *carpet* of soft grâss. The bût ter flies flutter from bush to búsh, and open their

wings to the warm *sun*. The young animals of *every* kind are sporting about; they feel themselves *happy*; they are glad to be *alive*; they thank *Him* that has made them alive. They may thank Him in their hearts, but we can thank Him with our tongues: we are *wiser* than they, and can praise Him *better*. The birds can warble, and the young lambs can bleat: but *we* can open our lips in His praise; we can *speak* of all His goodness; therefore we will thank Him for ourselves, and we will thank Him for those that can not speak. *Trees* that blossom, and *lambs* that skip about, if you could, you would say how *good* He is: but as you are *dumb*, we will say it for you. On every hill, and in every green field, we will offer the *sacri fice of thanks giving* and the *incense of praise*, for you and for ourselves.

LESSON LXXIX.

Shortest and Longest Days.

De cember is the name of the *last* month of the year. In that month the days are the shortest, the trees are bare, and the weather is often cold. The *twenty first* of De cember is said to be the shortest day of the *whole* year; but several days after the twenty first are equally short, so that the twenty first is truly the *first* of several of the shortest days in the year. So we call the twenty first day

of Júné the *longest* day, but several days after the twenty first are equally *lông*. Hence, then, it would be more *proper* to say, that the twenty first of Júné is the first of the longest days in the year. I like to observe the seasons and months as they *chàng*. Each of the seasons of spring, sùmmér, àùtmn, and wínter, last long enough to make the one which succeeds it more *welcome*. How welcome does the spring seem after the winter, when we perceive the days to be *lông*er, the sky clèarer; when the búds of the trees begin to expànd, when the crócus and the snówdrop appear. How wèlcome, too, is the wínter after the àùtmn, when the long *even ings* come, and we all gather round the fíre, and tell our stóries, or converse, or rëad. *Ev ery* season brings its plèasure. It is the sàme in *human life*. Yòuth and áge have *each* their several plèasures, and thëy *mistake* who say that óne time of life is *happi er* than an óth er. We chángé our pleasures, it is trúe, but we have an 'equal *degree* of plèasure in áge to that we have in yòuth.

LESSON LXXX.

The Young Angler.

I'm *sorry* they let me go down to the bróok,
 I'm sòrry they gave me the líne and the hòok,
 And I wish I had staid at hómé with my bòok.

I'm sure 'twas no *pleasure* to see
That poor, little, harmless, suffering thing
Silently *writhe* at the end of the string;
Or to hold the pole, while I felt him *swing*
In torture, and all for *me*!

'Twas a beautiful, speckled and glossy *trout*,
And when from the water I drew him out
On the grassy bank, as he floundered about,
It made me *shivering cold*,
To think I had caused so much needless *pain*,
And I tried to relieve him, but all in vain;
Oh! never, as long as I *live*, again
May I *such* a sight behold!

O, what would I *give* once more to see
The brisk little swimmer *alive* and *free*,
And darting about, as he used to be,
Unhurt in his native brook!

'Tis strange how people can *love* to play
By taking in no cent *lives* away;
I *wish* I had staid at home to day
With *sister*, and read my book.

LESSON LXXXI.

Beth Gelert.

It is related that king *John* gave a noble
greyhound to *Llewellyn*, his son in law, and
that once when his master was going to the
chase, this faithful and favorite dog was no

where to be found. However, when Llewellyn returned from hunting, poor *Gelert*, for that was the dog's name, rushed joyously out to meet his master, *licking* his hands, and seeming more glad to see him than *usual*. But his master saw that Gelert was covered with *blood*; and when he got into the house, he found the *cradle* of his darling and *only* child *overturned*, and all the *bed* clothes blood too. The child was not to be *seen*, and Llewellyn thought that the dog had *torn him in pieces*. Without stopping a moment to consider whether this was likely or not, and without looking any farther, he turned on the poor joyful beast, and *plunged* his short hunting sword into its body. The dog gave a mournful yell, and one *sad* glance at his master, and then *died*. Llewellyn hastened forward to lift up the cradle, and there he found the little smiling infant *safe* and *untouched*, and beside the cradle lay a *great grim wolf*, hardly yet cold and stiff. It had, I suppose, got in at the large hall doors, and would indeed have *devoured* the poor child, if the faithful dog had not *fought* so well to defend it. Think how *sad* his master must have been to find he had killed his *gallant* hound so *unjustly*. The brave creature was buried, and a *tombstone* placed over him to mark Beth Gelert, or the *grave of the greyhound*; but the master did not easily forget its *last mournful howl*; and how could he help feeling sad, when he remembered what a *cruel* return he had

given in his hás ti ness, to the joyous gréetings by which the poor beast meant to *tell* him, as well as a dog *could* express himsélf, that he had done his *duty*, and that the beloved child was *safe* !

LESSON LXXXII.

The True British Oak.

Here is an oak. Let us look how its léaves are shàped, and how its ácorns grôw, that we may be *sure* it is the true British Oak. The false oak has *long* léaves, and acorns grow *two* or *three* to gèther, on a *short* stem *close* to the brànch; but this has the stálk of its acorns lòngh, and its léaves shòrt, whilst the acorns grow sìnghly, or two or three on the same *footstalk*. Yes, this is the true British Oak: you have often taken out the nuts, and called the cups little sy'l la bub cùps.

Ah! there is a *wood pigeon* cooing amongst its thick boughs; I dare say its crôp is full of the tén derest of the ácorns. And there goes a *squirrel* up its rough bark, taking good care to keep the trúnk and then the brànch, which he runs over, *between* us and him: and I am sùre if we could climb and fòllow him, we should find a pretty good *hoard* of ácorns in the crevices of the branches, not far from

his nest. Out whisks a little *mouse* from a hole amongst the roots: many a nibble it has had at the *âcorns* as they lay on the ground, and I dare say it has carried off many a one to lay up with other sorts of food in its *store* chamber, near its warm nest.

I see a *snake* wriggling in at a hole in the sand, just where that great *rôot* reaches to the edge of the water; but the snake does not *feed* upon *âcorns*, though perhaps it does on some of the small *însects* which have been hatched in the *îurrows* of the rough *bârk* of our *ôak*, if any of them have happened to drop down in its way. The snake lives chiefly on *frogs* and *mice*. I dare say poor Mrs. Mouse, in her *hôle* yonder, has lost *many* a giddy young mousling in this way. Look at the snake *now*; he is out again; he has glided into the *wâter*, and seized a *frôg* by the *leg*, which he will very soon *devour*; so much for Mr. Snâke and his dinner. He would eat brêad and milk if he were *tame*; and I have read of a little child, in *Scotland* I think it wâs, who used to take his breakfast of bread and milk to a mossy *bânk*, that he might have the company of *two* snâkes who every day came wriggling from their holes in the *bânk*, to have a little bread and milk with him. These snakes are quite *harmless*; and I believe there is in *England* no *vén om ous* creature of the snâke kind, except the *viper*, or *adder*, as it is called in some parts of the country. These are

only a *few* of the animals that are indebted to the true British Oak. I think I may say with *safety*, if we reckon the *insects* that feed on it, that a *single* tree gives food or shelter to *thousands* of living creatures.

LESSON LXXXIII.



The Elephant.

The elephant is the largest and strongest beast that roams over the forest. He is more than *twice* the height of a *tall man*. His body is as large as several *oxen*; and he is about as long, from head to tail, as he is high. His neck is very *thick*, and his legs are like great *pillars*, to support his heavy

weight. His tãil is about half his height. His eyes are very *small*; and his ears, which hang down, are very *large*. He has an odd kind of a nōse, called a *trunk*. It is about *three yards long*, and is like a leathern pipe; it becomes quite *narrow* at the end, and hangs down like a large rōpe from the mōuth, and between the fore lēgs. The *end* of the trunk has a kind of fīnger and thūmb, and with this the beast can take up even a péa or a pēnny. He uses this to *feed* himself, and takes up grass and corn, and turns the end *under* and puts them into his mouth. He can also fill this pipe, or tube, with *water*, and then pour it down his thrōat, or *spout it out* at his plēasure. He has two large *tusks*, which come out a good way from his mouth, and look like *crooked horns* with the points turned upward. Inside his mouth are sever al thick teeth. The skīn of the elephant is full of wrīnkles, and has a *few* short hãirs.

They possess a greater degree of *knowledge* than most other quad rupeds, and in a tãme state, may be taught to perform many fēats, requiring both strēngth and skill. They are highly attãched to those who have them under their cãre, and are very *grateful* for any attention shōwn them; they are also equally mindful of an *in jury*, which, in gen er al, they find means to repày: of this, the story of the *tailor of Delhi* is an example. Delhi is a city of Hin doos tãn, in Asiã.—An elephant, passing

through that city, put his trunk into a tailor's shop, where several people were at work; one of them *pricked* the end of the trunk with his needle, of which the elephant seemed to take no notice, but passed on: however, at the first *dirty puddle* he came to, he filled his trunk with the water; and on his return, *squirting every drop of it* amongst those who had offended him, which spoiled, of course, the clothes they were at work upon.

LESSON LXXXIV.

The Zones.

Quite to the north, and quite to the south of the whole globe of the earth, we should find it *very cold*. Those parts are called the North and South *Poles*. Look at this orange—I will draw a line all around it, just as far from where the *stem* was fixed, as from this opposite point where the *blossom* fell off. This line on the globe would be called the *Equator*, because it is at *equal* distance from both these poles. Now we will call our blossom end the North Pole, and our stem end the South Pole. I shall explain to you when you are a little older, what makes the *difference* of heat and cold in different *places*; but just now you must remember that *all* the parts of the world, *all the way* round, which are nearest the

Equa tor, on either side of it, are very *hot*. Because this kind of climate goes *all round* the glóbe, it is called a *Zone*,—zone means *belt*; and because it is very *hót* in this zone, it is called the *Torrid Zone*,—torrid means very hot. The zones round the North and South Póles are called the *Frigid Zones*,—frigid means *very cold*; and the belts of earth *between* the frigid zones and the tórrid zone are called the *Temperate Zones*, because they are neither very *hót* nor very *còld*. Those parts of the temperate zones which are néarest the frigid zones must be the *coldest*; and those nearest the tórrid zone the *hottest*. Now we will mark out the *five* zônes on our òrange. One tórrid zone, with the line which I told you was the Equá tor, ex act ly through the mîddle of it; so when you hear of a ship being near the Equa tor, or *crossing the line*, you will know it must be in a very *hot* part of the world. Well, *one* tórrid zone, *two* frigid zones, and when we have marked out these thrée zones, here lie the *two* tēperate zones between the torrid and the frigid. You may take notice on the *map* how near the Equa tor, or the póles, any places lie, and then you can nearly *guess* how *hót* or how *còld* it would be in those pláces, or seàs.

LESSON LXXXV.

Winter.

Cold winter has bound the streams with fetters of *ice*, and every blade of grass is white with *hoar frost*; but see, the sun hath risen, and they glitter with his rays. We will walk out, and see if the sheep have *fresh hay* brought from the stack, or if the boy has picked the *turneps* for them, for they can not get them out of the frozen ground themselves. Holy writ informs us, that "*God taketh care for oxen.*" Yes, and see the sheep are busily feeding, and the cattle in the farm yard are up to their knees in *clean straw*, while the cribs are filled with *clover*. The cottage children run out and *slide* on the ice, and then go home to warm their fingers at the blazing hearth, while their mothers are preparing *broth* for their dinners. O! how *kind* is the lady at the hall! there she is sending out two servants laden with warm stockings, and cloaks, and blankets, for the *poor children* and *old people* of the village. She remembers that God is good to the rich, and that they should be good to the poor. While she is carving the turkey and chine at her own table, she forgets not those who want comfort in this pinching season; and sends them, from her kitchen, such things daily as she knows they need. She does not

en courage the *idle*, but assists the lă boring poor. Evening comes on sòn, then we will let down the cùrtains, stir up the fíre, and bring the sòfa nearer, that we may make a warm and *cheerful* circle. We will read, and relate many pàst things. We will think of the God of sèasons, and sáy He is *good at all times*. We will dwell with *delight* on His mércies, for "they are new evéry mórning." He is even nòw pre pa ring the ground to bear in *greater a bund ance* when the spring shall retúrn, and cre a tion awake to nêw life. Though the fields may now look dréary and bārren, they shall again be clothed with beaùty. The prímrose shall smile on the green bānks, and the little stréams shall wārble as they flòw. The bīrds shall again make the hedge-rows *vocal* with their sòngs. The lárk shall renew her sweet cárols in *high air*, and the níght in gale, at tranquil éve, *sooth* the husband man to repòse. *Praise* in évery season, *shall ascend up unto heaven*.

LESSON LXXXVI.

Truth.

Of *all* the gifts in virtue's pówér,
 That should adòrn the breast of yóuth,
 The fáirèst, as the púrest flower,
 Is ever valued, simple *Truth*.

Púre as the newly fallen snòw,
 Opèn as mercy's gate to sìn,—
 From her fair stem what *treasures* grow,
 Forming a store of wéalth *within*!

Hèr dictates ever lead us *right*,
 Léss'ning the fault she bids us òwn;
 Turning false sháine to sweet delight—
 Delight to *liars* never knòwn.

Though *trifling* be the áct we dó,
 Or *great* the púnishment we shún,
 Not in *base falsehood's* name we'll sùe,
 But *own* with trúth the fault that's dònè

For Gód, who heeds the sinner's sígh,
 Hails the repénting soul with *joy*;
 Will look with *pity's* beaming éye,
 Nor e'er a *contrite* babe destroy.

If of His *pardon* thus secúre,
 The wòrld's repróach nò *ill* shall pròvè
 Led on by *trúth* we'll all endúre,
 Till list'ning to the truth *above*.

LESSON LXXXVII.

Temp ta tion Re sist ed.

A poor chimney sweeper's bóy was employed at a rich man's hóuse, to sweep the chimney of the lady's *dressing* room; when,

finding himself alône, he could not help looking at the many handsome things in the a pàrt ment. A *gold watch*, richly set with diamonds, prês ent ly caught his eye, and he was even têmpted to take it into his *hand*. He then strongly wished that *he* had such a one. After a pause, he said, "But if I tâke it I shall be a *thief*! And yet, no bod y would knôw it; no bod y *secs* mé. Nô bod y? does not *God* see me, who is present *ev ery* where?" O ver come by these thoughts, a cold shîver ing seized him. "*No!*" said he, laying down the wâch, "I had much rather be pôor, and keep my good cônscience, than rich and become a râscal." At the same time, he made haste into the chimney. The lădy, who was in the *next* room, and héard all that he said, sent for him the next morning, and thus accost ed him: "My little friënd, why did you not *take* the watch yès ter day?" The boy fell on his *knees*, spêechless and amâzed. "I heard *ev ery* thing you sàid," contin ued the lady: "*thank God* for en a bling you to *rèsist* this temp tã tion, and be watchful over yourself for the fùture: from this moment you shall be in my sêrvice; I will both măintain and clôthe you: năy, *more*, I will procure you *good in struc tion*, which will assist to guard you from sîm i lar temp ta tions." The boy burst into *tears*; he was anxious to express his thănk ful ness, but *could* nôt. The lady strictly

képt her pròmise, and had the pleasure to see this poor *chimney sweeper* grow up a good, pious, and sên si ble mán.

LESSON LXXXVIII.

Pins.

There is hardly ány article of cômmerce chéaper than pins, and fêw that employ *more hands* in máking them, and pre par ing them for sàle. It is reckoned that *twenty five* persons are engaged in suc cês sion, on *each* pin, from the drawing of the brass wíre of which the pins are fôrmed, to the sticking of them into pàper.

When the wire is received, it is com mon ly too *thick* for the purpose of being cut into píns, and is therefore wound *off* from óne wheel to an óther, with a very *swift* mòtion, and made to pass through a small círcle, or round hóle, in a piece of íron fixed *between* the two whêels. The wire is then made *straight*, and after wards cut into lêngths of about three or fôur yàrds, and then into shôrter ones, each the proper quan ti ty to make *six* pins. Each of these is ground to a póint by a bôy, who sits with *two* small grínding stones before him, which are turned by a whêel. Taking up a *handful* of these piéces, he applies the ends to the côarsest of

the two stōnes, being careful, at the same time, to keep each piece *moving round* between his fingers, that the points may not become *flat*; he then applies them to the ōther stone, and when the wire is pointed, a pīn is taken off from *each* end; and this is repeated till it is cut into six pieces.—It is computed, that a boy of *fourteen* years of age, may, in this manner, point *sixteen thousand pins in an hour*.

The next thing is to form the *heads*, which is done by means of a spinning wheel; one piece of wire being wound round an ōther with *wonderful* quickness, and the inner one being drawn out, leaves a *hollow tube*, which is then cut with shears, every *two* turns of the wire forming *one* head; and these are placed in a furnace, in iron pans, till they are *red hot*, in order to made them *soft*. When they are cōol again, they are given to children, who taking up one of the lengths, thrust the *blunt* end into a *quantity of the heads* that are placed before them. and cātching one of them upōn it, they apply it to an *anvil* which stands before them, and with a hāmmmer, which they work with their *feet*, by means of a lāthe, they fix the head *on*, in much less time than it can be described in.

The pīn is then *finished* as to fōrm; but it is yet to be *colored*; for which purpose it is thrown into a cōpper' containing a mixture, where it remains some time; this gives it a

white but dull appearance; it is then polished by being put into a tub of *bran*, which is turned *swiftly* round, till the pin, by constant rubbing, becomes *perfectly bright*; the bran is then blown off in the same manner as the chaff is taken from corn, by winnowing it; and the pins being stuck into paper, are ready for sale.

One man *alone* would scarcely make a score of pins a day; whilst the twenty five persons commonly employed, can make *one hundred and twenty five thousand* in that time, or *five thousand* each.

LESSON LXXXIX.

The Cow

The flesh is called



The skin is



used for shoes.

yields us



milk.

The fat is made into



candles.

The horns



are made into combs.

The cow is a most useful animal. The male of this sort of beast is called a *bull*, and

the f  male a *cow*. When *many* are mixed together, we call them a *drove of oxen*. The *young* bull, or cow, is called a *calf*. The young bull is sometimes, also, called a *bullock*. The cow is found in almost *all* parts of the world—wild and fierce in *some* parts, but ours are tame. The cow feeds much on *grass*; during her life, and after death, she is of the *greatest* service to man. She *twice* a day yields us her *milk*, and from this milk come cream, butter, cheese, curd, and whey. The *ox* is in many places used for *drawing* the plough, carts, and other carriages. The flesh of this animal is *excellent food*, whether young or old. When full grown, it is called *beef*; but the flesh of the calf gets the name of *veal*. The hide or skin of the full grown animal, after being tanned and curried, is used in making *boots*, *soles of shoes*, and for *many* other purposes. The calves' skin, after being prepared, is used for the *upper* leather of shoes, for *bridles*, and other things of the same kind, and for *binding books*. *Vellum*, also, is made of it. The hair of the ox is mixed with lime in *mortar* for building; and the hair from the tail is used to make *tooth* brushes. The horns are made into *cups* to drink out of, *combs*, *spoons*, *handles* for knives, and *tooth* brushes, and they serve instead of *glass* for lanterns. The bones also are made into *small spoons* for salt, into *buttons* and other things; from the smaller bones an *oil*

is procured, which is used in cleaning lèather. The fât is of use in making *candles*. The blóod is *very* useful in re fin ing sùgar, in pre par ing the fine *color* called Prussian blùe, and is sometimes employed as manûre for frùit trees. *Glue* is made of the grístle, and of the finer páring's boiled to a jèlly.

Such are the *man i fold* cômforts with which our all wise Crea tor hath supplied us, by the sîngle gift of this useful crèature, yet how little do we *esteem* this gift as we oug't, or think of the gôodness of the *boun ti ful Giver*.

LESSON XC.

Night and Sleep.

The glo ri ous sùn is sèt in the wèst; the night dew's fâll; the áir, which was sùltry, has become còol. The flowers *fold up* their colored lèaves; they fold themselves úp, and hang their héads on the slender stâlk. The chîckens are gathered under the *wings* of the hén, and are at rès't; the hen hersèlf is at rest àlso. The little bîrds have ceased their *warblings*; they are aslèep on the boughs, each one with its *head under its wing*. There is no murmur of *bees* around the híve, or amongst the hon ey ed wóodbines; they have done their *work*, and lie close in

their wáxen cèlls. The shéep rest upon their soft *fleeces*, and their loud bléating is no more héard amongst the hìlls. There is no sound of a number of vóices, or of children at *play*, nor a trampling of busy féeť, or of people húr rying to and frò. The smíth's *hammer* is not heard upon the ánvil; nor the harsh *saw* of the càr pen ter. All men are stretched on their *quiet beds*; and the child sleeps upon the bréast of its mòther. Dàrkness is spread over the skíes, and dàrkness is upon the èarth; every éye is *shut*, and every hánd is still.

Who taketh *care* of all people when they are súnk in slèep, when they can not defénd themselfes, nor see if *danger* ap proach es? There is an éye that *never* sleepeth; there is an éye that seeth in *dark* nìghts, as well as in the bright *sun shine*. When there is no light of the sún, nor of the mòon; when there is no lámp in the house, nor any light stár twinkling through the thick clòuds; *thát* éye seeth *ev ery where*, and in *all* pláces, and watches cón stant ly over *all* the fam í lies of the èarth. The eye that sleepeth nòt is *God's*; His hand is always stretched out òver us. He made slèep, to *refresh* us when we are wèary: He made nìght, that we may sleep in *quiet*. As the *mother* moveth abòut the house with her finger upon her líps, and stílleth ev ery little nòise, that her *infant* be not distúrbed; as she draweth the *curtains* around its béd, and shutteth *out* the líght from

its tender éyes: sô Gód draweth the *curtains* of *darkness* around ùs; so He maketh all things to be hushed and still, that His *large* family may sleep in *peace*. Lá bor ers, spent with tóil, and young children, and ev ery little humming insect, sleep quì et ly, for God *watcheth over them*. Yoù may slêep, for Hé nèver sleeps; you may clôse your eyes in sâfety, for Hís eye is always ôpen to protèct you. When the dárkness has passed awây, and the beams of the morning sùn strike through your éyelids, begin the day with *praising God*, who hath taken care of you through the night. Flôwers, when you ôpen again, spread your léaves, and smell *sweet* in His prâise. Bírds, when you awâke, warble your *thanks* among the green bôughs! sing to Hím before you sing to your mâtes. Let His praise be in our *hearts* when we lie dôwn; let His praise be on our líps when we awâke.

LESSON XCI.

The Eagle.

The eagle is a large bird of prèy, and may be said to be the *king* among bírds, as the líon is among bèasts. The eagle flies *higher* than any ôther bird, and has a very sharp éye; but as his *smell* is not so gôod as that of

the vulture, he never pursues his prey but when it is in *sight*. He can with ease take up a *goose*, or a *lamb*; he also carries off *hares*, and destroys *calves*, and the *young* of deer, to drink their blood, and bear a part of their flesh to his retreat. *Infants* have even been killed by them, when left alone. An instance is recorded in Scotland, of *two* children having been carried off by eagles; but, luckily, they got no hurt by the way; and the eagles being pursued, the children were found safe in the *nest*, and restored to their afflicted parents.

In general these birds are found in mountains, and parts where few persons reside, as they seem to prefer those places most distant from man. They seldom attack very *small* animals, and it is not till after they have been provoked a long time by the cries of the rook or magpie, that this *generous* bird thinks fit to punish them with death.

The eagle also disdains to share the plunder of another bird, and will partake of no prey but that which he has *himself* hunted and taken. How *hungry* so ever he may be, he will not touch any dead or putrid body; and when his appetite is once appeased, he never *returns* to the same carcass, but leaves it for other animals, more glutinous and less delicate than himself. Like the lion, he keeps the desert to himself alone, and it is as uncommon

is procured, which is used in cleaning. The fât is of use in making *candles*; blôod is *very* useful in re fin ing so pre par ing the fine *color* called Prussian, and is sometimes employed as manûre for trees. *Glue* is made of the gristle, and finer parings boiled to a jelly.

Such are the *man i fold* cômforts which our all wise Cre a tor hath supplied by the sîngle gift of this useful crêature; how little do we *esteem* this gift as we or think of the gôodness of the *bountiful Giver*.

LESSON XC.

Night and Sleep.

The glo ri ous sún is sêd in the wêst; night dew s fâll; the áir, which was try, has become còol. The flowers fold their colored lèaves; they fold themselves and hang their hêads on the slender. The chíckens are gathered under the of the hén, and are at rêst; the hen is at rest àlso. The little bírds have their *warblings*; they are aslêep on boughs, each one with its *head under wing*. There is no murmur of *bees* at the híve, or amongst the hon ey ed wòod; they have done their *work*, and lie close.

Venus, fair wán der er, then appéars,
And *next* him takes the lèad;
And, as a mòrn, or é ven ing star,
Is *beau ti ful* indèed.

In the thírd path, the *Earth* revolves
With her at tend ant *Moon*;
Making the lovely summer's éve
More *sweet* than sultry nòn.

Mars is the fóurth,—by rúddy hue
His aspect may be knówn;
And differ ing thùs from óther stars,
He *read i ly* is shòwn.

Then *Ju pi ter*, and *four large moons*,
A brilliant scene displây;
They make his níght re splend ent shíne,
And give him còstant dây.

Next *Saturn*, which with wond'rous *rings*,
And *seven* faír móons, is gràced;
Herschel, with his *six* moons appéars,
Last in the system placed.

How grèat must Gód be, who has made
So *many* wórlds on hìgh!
And yet how *kind*!—for He looks dówn,
And marks a spàrrow die.

Though Lord of countless worlds unknówn,
He makes that *child* his càre,
Who *asks* His fàvor, and who bréathes
To Him the *servent* vrayer.

to see *two* pairs of eagles on the same mōuntain, as two lions in the same fōrest.

Eagles are sometimes *tamed*, like hawks, to hunt and catch *other* birds; but it requires great art to do this, though taken ever so young; and they are dangerous servants,—often turning their force against their master. Sometimes they form an attachment to their feeder, and are then of great service, and provide in a *liberal* manner for his pleasure and support. When he lets them go from his hand, they hover in the air till their game presents itself, which they see at an *immense* distance, and pursue with certain destruction.

It is said that the eagle can subsist many *weeks* without food, and that it lives upwards of a *hundred* years.

LESSON XCII.

The Solar System.

The Solar System comprehends

The *Sun*, which shines so bright,
And *Planets*, which around him roll,
Receiving heat and light.

First *Mercury* his circuit takes,

Of soft and silvery mien;
Lost in the sun's resplendent blaze,
He is but *rarely* seen.

Venus, fair wán der er, then appéars,
And *next* him takes the lèad;
And, as a mòrn, or é ven ing star,
Is *beau ti ful* indèed.

In the thírd path, the *Earth* revolves
With her at tend ant *Moon*;
Making the lovely summer's éve
More *sweet* than sultry nòn.

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Hís aspect may be knòwn;
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So *many* wórlds on hìgh!
And yet how *kind*!—for He looks dówn,
And marks a spàrrow die.

Though Lord of countless worlds unknòwn,
He makes that *child* his càre,
Who *asks* His fàvor, and who bréathes
To Him the *servent* prayer.

LESSON XCIII.

Story of the Dog.

A gentle man who had a dōg that was constantly giving proofs of his *affection* for him, was obliged to go a jōurney every mōnth. His absence from home was shōrt, and the time of his setting out, as well as of his rēturn, was quite *regular*. As he never, for some reason or other, took the dog *with* him, the animal always grew *uneasy* as soon as his master was gōne, and *moped* in a cōrner without no ticing any one; but grew bētter, by degrēes, as the time of his return drew nēar, which he knew even to a *minute*. As soon as he seemed to be aware that his master was on the rōad, at no great distance from home, he *flew all over the house*; and if the street door happened to be shūt, he suffered no servant to have any *rest* till it was ōpened, which was no sooner dōne, than *away* he wēnt, and never failed to meet his master about *two miles* from hōme. He played and frōlicked about him, till he had got hold of one of his *gloves*, with which he set off for hōme with the utmost spēed, entered the hōuse, laid it down in the middle of the rōom, and *danced* arōund it. When he had amused himself as long as he wished in this mānner, *out* of the hōuse he stārted, returned to mēet

his master, and ran before him, or played by his side, till they *both* reached home together.

The person who relates this anecdote, does not know how many times this was repeated, but says it lasted till the old gentleman grew infirm, and unable to perform his journeys; by which time the dog was *also* grown old, and at last became blind, or nearly so; but this misfortune did not hinder him from *fondling* his master, whom he knew from *every* other person; and for whom his affection seemed increased, rather than lessened. The gentleman, after a short illness, *died*. The dog knew the circumstance, *blind* as he was, and seemed to *watch* the dead body; he did his utmost to prevent its being *screwed* up in the coffin, and in the most *violent* manner opposed its being taken *out* of the house. Being past hope, he grew sorrowful, lost his flesh, and seemed ready to die.

One day he heard a gentleman enter the house, and he ran to meet him. His master, before his death, had been in the habit of wearing *ribbed* stockings; the gentleman having on stockings of the *same* kind, the dog at first thought it *was* his master, and began to give signs of the most *unbounded* joy; but a short time after, finding his mistake, he retired into a corner, where he *soon* expired.

LESSON XCV.

The Horse.

His skin is made into



harness.



His tail is made into



chair seats.

The horse is a noble animal, as well as a most useful one to man. You have only seen horses in their tame state; but in some countries they go about *wild*; they live *together* to protect each other from fierce beasts, and are often seen feeding in droves of *four* or *five hundred*. They have at these times *one* of their number to keep guard, in case of danger. If a man comes near them, this sentinel at first walks boldly up to him, and takes a good look at him; but if the man still advances, the animal then gives the alarm to the rest by means of a *loud snorting*; upon which they all fly off at full *gallop*, with their sentinel behind them. They are in some places caught by a kind of *noose*, which the people there have learned to throw over

them in a very *cléver* way. They are then held fast by the *légs*, and tied to a *trée*, where they are left for *two days*, without *food* or drink. By that time they are more easy to *manage*; and in a few *wéeks* they become quite *tame*. The finest wild horses are to be found in the sandy *deserts* of a country in Asia. I mean the *Arab* horses. There they are so swift that it is no easy *máttér* to *cáttch* them. The only way of taking them *there*, is by *traps* hidden in the *sând*. When their feet are caught in these traps, the hunter at length comes up, and either *kills* them to be *éaten*, (for when *yóúng*, they are thought very nice *food*,) or else *preserves* them for *riding* and *carrying* *bùrdens*. Almost *évery* Arab, however *póor*, has his *hórsé*, which he seldom *béats*, but speaks kindly to him, and treats him as a *friend*; and, by means of this kind *úsage*, the animal finds himself one of the *famíly*, and will allow himself to be *pláyed* with and *fóndled* like a *dóg*.

Of all the horses in the *wórlđ*, some of the finest are said to be bred in *England*. The English *rácers* often go at the rate of a *mile* in *two minutes*; and *sóme* of them have been known to go a mile in *óne* minute. In a short course they are swifter than the *Aráb*. They are sometimes sold for *tén* or *fíftéen* *thousand dollars each*. Some of the English horses are also very *stróng*; they will draw *three tons* weight; and some will carry a *thousand* pounds

on their *backs*. When the horse is déad, his skín is used for making *harness*, and the *hair* of his tãil for *seats* of chàirs; his flesh is given to dogs. It is a sád thing, to 'think how *cru el ly* this noble an i mal is too often treated.

The *truly* kind man to his béast is kînd,
 But brùtal áctions show a brùtal mînd.
 Remèmber He who made *thee*, made the
 brùte;
 Who gave thee spéech and réason, made
 him mùte.

He can't *complain*; but Gód's all seeing
 éye
 Behólds your crúel ty—He héars hís cry.
 He was design'd thy sêrvant, not thy drúdge,
 And know that hís *Cre a tor* is thy *Judge*.

LESSON XCVI.

The Cow and Sheep.

It is told by Major Hamilton Smith, a gén tle man who has made it his bù si ness to attend to the habits and manners of áni mals, and who has made beautiful dráwings of mány of them, which he has seen in dif fer ent cóuntries, that as he was walking with a friend on a hill near Cov en try, in England,

they observed several *sheep* standing with stéadfast looks round the head of a *cow* which was grāzing; the eyes of the sheep were so fixed on the cow, and they seemed so much in éarrest about something, that the two gentlemen were curious to know what they could possibly *want*; just as they came close to the animals the cōw raised her hēad, and the shēep moved away from befōre her, as the gentlemen supposed, to *get out of their way*; but the cow walked on till she came to a poor éwe, so lārge and so hēavy, that having fallen upon its *back*, there it lay, unāble to get again on its légs without *help*. The cōw placed the *tip* of her *horns* close under the ewe's *side*, and gave a slíght tōss, just *enough* to enable the poor beast to get on her fēet; meantime the ōther sheep had gone away to nibble the grass as ūsual, and the cōw having quite *un der stood* what they wānted, and having *performed* the kind office re quēsted of her, in the *clever est* and *gentlest* manner pōs si ble, walked away *also*.

LESSON XCVII.

The Flying Fish.

The flying físh is a *beau ti ful* little créature, flying abóut, using its large fíns as wings; in *gene ral* it flies a *short* dístance, and then

meeting a wâve, *plunges* into its bôsom, and disappears. Some of them rise over the crêst, that is, the *top* of the wâve, and just bathe their wings in the *spray*; then, on they fly again, quite refrêshed by their wetting.

One evening a boy had got into his hâmmock—which is the sort of *bed* a sailor sleeps in on board a ship; it is so slung by rôpes, that it swings with the motion of the vèssel. This bôy's hammock was opposite to what they call a *port hole*, which is a sort of wîndow, or opening in the *side* of the ship. Soon after he had fallen aslêep, the boy was startled by some *living* thing, exceeding *cold*, fluttering about his bréast, and at lât nestling in his *bosom*. Up he jumped in great fright, not able to guess what this strânge, cöld, flúttér ing thing could bè; but when he searched his hammock, he found a *large flying fish* panting and gasping under the bed clothes. It was nine inches *long*;—nine inches: that was the length of its *body*. Its còlor was *blue*, and it was marked on the bäck like a *mackerel*. The wîngs were *four* inches lòngh,—not quite hâlf the length of its bôdy,—and they were formed of *eleven strong ribs*, branching off from a point. These ribs were *connected*, that is, held to gèth er, by a transparent and very beaù ti ful *membrane*. Membrane means a *thin skin*, and transpá rent means any thing

that may be *seen through*. Perhaps this was something like *gold beater's skin*, only brighter and fresher looking.

The flying fish, like all the *finny* tribe—fish are called *finny* because they have fins, and tribe means a large number of families, in some general respects like one another;—well, the flying fish is strongly attracted by *light*; where ever it sees light and brightness it flies towards it. It was the light gleaming through the port hole that attracted it towards the boy's hammock. Poor little thing! I did not hear what became of it afterwards; I am afraid they *ate* it up, for they are very good to eat; firm and better flavored than a *herring*.

LESSON XCVIII.

Alpha bet of Places.

- A is for Asia, the scence of *cre a tion*.
- B stands for Britain, a gēn erous nātion.
- C China, far famed for sīlk, cōtton, and tèa.
- D Denmark, sur roun ded almōst by the *sea*.
- E Egypt, where Is ra el long suffered distrèss.
- F France, very famous for trīfling and drèss.
- G Greenland, of which cū ri ous things might be said.
- H Hin doo stan, where *widows* are *burnt* with the *dead*.

- I Ireland, whence línen and whískey oft come.
J Ja mai ca produces drúgs, sùgar, and rùm.
K Kalmucks, a nation residing in *tents*.
L Lapland, which many stránge òbjects presents.
M Mex i co, famous for *silver* and *gold*.
N Norway, a country both bårren and còld.
O O why hee, where *Cook*, the brave cåptain
was *slain*.
P Persia, whence vèlvets and sílks we obtain.
Q Quangsi abounds in gòld, sílver, and tin.
R Russia for *furs* ever famous has been.
S Spain which pro du ces síl k, wóol, wíne, and
dåtes.
T Trip o li and Tunis, two *Afri can* states.
U Ulster, whose lovely *lakes* often are named.
V Vermont, a state, for her *green mountains*
famed.
W is Wales, where rich vällies beguile.
X is Xi co co, a Ja va nese ísle.
Y Yunnan, in China, where *riches* abound.
Z Zante, an island for cùrrants renowned,
And also for peåches, that weigh *half a pound*.

LESSON XCIX.

God is the Parent of All.

Behold the shépherd of the flòck ; he taketh
care of his sheep ; he leadeth them among cléar
bròoks ; he guideth them to frésh pàstures ; if

the young *lambs* are wēary, he cārrieth them in his *arms*; if they wānder, he bringeth them bāck. But whō is the shēpherd's *shepherd*? Who taketh care of *him*? Who guīdeth him in the path he should *go*? and, if *hē* wander, who shall bring him back? *God* is the shepherd's shepherd. He is the shepherd over *all*, He taketh cāre of all; we are all *His flock*; and every hērb, and every green fiēld, is the *pasture* which He hath prepared for us. The mōther loveth her little child; she bringeth it up on her knēes; she nourisheth its body with fōod; she feedeth its mind with knōwledge; if it is sick, she nurseth it with tēnder *love*; she watcheth over it when aslēep; she for gēt teth it not for a mōment; she teacheth it how to be *good*; she rejoi ceth dāily in its grōwth. But whō is the *parent* of the mōther? who nourisheth *her* with gōod thīngs, and watcheth over her with tender lōve, and rēmem bers her every mōment? *Whose* arms are about her to guard her from hārm; and if she is sick, who shall *heal* her?

Gōd is the parent of the *mother*; He is the parent of āll, for He *created* all. All the mēn and all the wōmen, who are alive in the *wide* wōrld, are His children; He *loveth* all, He is gōod to all.

The kīng governeth his pēople; he hath a *golden crown* upon his hēad, and the *royal scepter* is in his hānd; he sitteth upon a

thrône, and sendeth forth his commànds; his subjects *fear* before him; if they do wèll, he protect eth them from dânger; and if they do évil, he pùn ish eth them.

But whô is the sov ereign of the kîng? Who command eth *hîm* what he must do? Whose hand is stretched out to protect *hîm* from danger? and, if he doeth évil, who shall pùn ish *him*?

Gôd is the *sov ereign* of the kîng; His crôwn is of *rays of light*, and His thrône is amongst the *stars*. He is the King of *kings*, and Lôrd of *lords*; if He biddeth us live, we live; and if He biddeth us die, we die; His *dominion* is over all the wôrld, and the light of His *coun ten ance* is upon all His wôrks.

God is our shépherd, therefore we will fôllow Him; God is our fâther, therefore we will lôve Him; God is our kîng, therefore we will obèy Him.

LESSON C.

The Fox.

The fox is a quâd ruped of the dôg kind. This animal is found in almost *every* quarter of the wôrld. His côlor is *brown*; he has a shârp mûzzle; his éars are érect and pòinted; and his tâil is strâight, and búshy, and típped

with *white*. His usual residence is a *den*, or *large burrow*, formed under the surface of the ground, or in some deep crevice of a rock. This he seldom leaves till the *evening*; and then he prowls about the woods and fields for *food*, till the morning. He feeds on *hares*, *rabbits*, *poultry*, feathered *game*, *moles*, *rats*, and *mice*; and is known to be very fond of *fruit*. He runs down hares and rabbits, by pursuing them like a *slow hound*. His voice is a sort of *yelping bark*.

Although the fox is very *destructive* to poultry yards and game, and sometimes takes the liberty of carrying off or devouring a *lamb*, he is also of *service* to mankind, by destroying many kinds of *noxious animals*. His skin also constitutes a soft and warm *fur*, which, in many parts of Europe, is used for *muffs* and *tippets*, for the lining of winter garments, and for robes of state. In some parts his flesh is *eaten* for food.

In many countries and in a special manner in England, *hunting* the fox is a favorite field sport. Gentle men, on horseback, hunt him with slow hounds; and he has been known to run *fifty miles*, and after all to save his life, by *wearing out* the dogs as well as the horses and huntsmen.

His various stratagems for obtaining prey and avoiding his enemies, have justly procured for him the character for *cunning*; so that "as cunning, or crafty, as a fox," has grown

into a *proverb*. *Many* in *stances* of his having this *quality* in *great* *perfection* are *related*. A fox had been *frequently* *chased*, and he *always* *escaped* by *appearing* to *go over a precipice*; and it *commonly* *happened* that *several* of the *dogs*, in the *eagerness* of *pursuit*, went *after* him, and were *killed*. At *last*, on *exploring* the place, the *huntsmen* were so *fortunate* as to *discover* that the fox had his *den* just under the *bravo* of the *precipice*, and that by *laying* hold with his *teeth* to a *strong twig* that grew *beside* it, he had the *art* of *swinging* himself into the *hole*, out of which, *however*, he was able to *scramble* at any time without *danger*. But human *skill* *baffles* the *cunning* of the *fox*. The *huntsmen* cut *off* the *twigs*, and the next time that *Reynard* was *pursued*, he ran to *catch* it as *formerly*, trusting that it was still *there*; but, of *course*, he missed his *aim*, and *tumbling* down among the *rocks*, was *mangled* almost as *much* as if he had been *torn to pieces* by the *dogs*.



LESSONS IN WORDS NOT EXCEEDING FOUR
SYLLABLES.

LESSON CI.

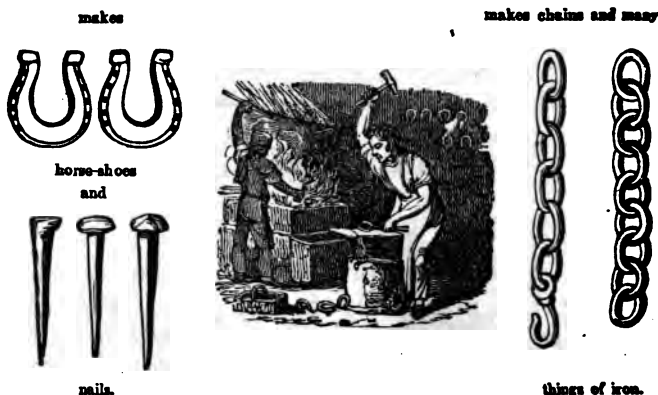
Eclipses.

You have seen an eclipse of the mōon.— This takes place only at the *full*; when the mōon is on the side of the éarth *opposite* to the sūn, and the éarth is exactly in a *line* between the sūn and mōon. The earth's *shadow* now falling upon the mōon, *intercepts* the light of the sūn, and renders her in *visi*ble to us. This is called an *eclipse of the moon*; and, as I observed, takes place *only* when the moon is at the *full*.

An *eclipse of the sun* takes place when the mōon is *exactly in a line* between the éarth and the sūn, so as to intercept his light from the earth. This takes place only at the *new* moon.

These eclipses do not occur *every* time the moon is *full* and *nēw*; because the sun and the moon are not *always exactly in a line* with the earth at those times.

LESSON CII.

The Blacksmith

The blácksmith is a worker in íron. He puts the iron into the fíre, and with his feet works a huge pair of *bellows*, which makes the fire very hót, and then the iron will *bend* éasily, and may be made into *any* shàpe. When it is as hot as he wánts it, he takes it out with a pair of tóngs, or píncers, and lays it on the *anvil*, which is made of *hard metal*, and fixed in a great *block of wood*, and then he hámmer it into the forms of hórse-shoes, náils, cháins, and òther things. There are *many* workers in íron; some make grátes, or stóves, and some make lócks and kèys only. Those that make locks and keys are called *lock-*

smiths. But I must tell you how iron is *got*. It is *dug* out of the *ground* at a very great *dèpth*, and is found mixed with *éarth* and *stòne*. The *pláces* out of which it is dug are called *mines*, and the *mén* who *wòrk* are *miners*. *Móst* mines are open at the *top* like a *wèll*, and when they are dug down *very deep*, the workmen are let down in a *basket* fastened to a long *ròpe*. There is a mine in *Swèden* which is worked into at the *side*, near the *bottom*, so that the workmen descend *outsíde* a *steep* *pláce*, and are let down *one hundred and seventy yards*. A gentleman once went down in a basket to *sée* them, and was much *térri-fied* at the *heíght*, for if the basket had *bròken*, he must have been *dashed to pieces*; but some girls who were used to the mine, passed him, ascending in *anóther* basket, and, to his *surpríse*, they stood on its *edge*, and were *knitting stockings*, without being in the *léast* *afràid*.

The iron *óre*—which the iron is called in its *first* *státe*—is *extrácted*, or *got* out from the stone and earth mixed with it, by *burning* the ore in *chárcoal*, *wóod*, or *sèacoal*, in the open *áir*, or in *kilns*, which are made of *bríck*, to hold the *fíre*; by this means the ore becomes *brittle*, and is broken into small *pieces*. The metal is then extracted from the *dróss*, or *éarth*, by being put into a *fúrnace* made very *hòt*, which is called *smelting*. The iron then *melts* like *leád* in a *tobàcco pipe*, and becomes *liquid* like *wàter*. In this state it runs *out* of the *fúr-*

nace, which is made slóping, and drops down into long trénces made of sànd, or into môlds of different shâpes, to make cànçons, pípes for wàter, bàcks for grâtes, and òther articles. The pieces nòt shaped, but left to be made any where élse, are called *pigs* of iron. Iron appears to exist in plently through many parts of our *own* country. Some mines have been òpened and are wrought to great advántage on *James River, in Virginia.*

LESSON CIII.

The Sun.

The sun is above a *million* times lárger than the *earth*; and like the *éarth*, turns round about *itself*. It was fòrmerly supposed to be an im-ménse *body* of *fire*; but this opinion is no lónger entertained by those who appear to be *best* acquainted with the sùbject.

They think it càn not be a body of fíre, because, in that case, the nêarer we appròached to it, the gréater degree of wàrmth we should feel. But the *contrary* is the fact; it is ascertáined, that upon very *high* mōuntains the air is much còlder than it is belòw. Besídes, by looking at the sun through a gláss made for the pùrpose, we perceive some *dark spots* -

upon it, which would not be the cāse if it were a body of fīre. We conclude, therefore, that the sun is *not* a body of fire.

What then is the sùn?

The sun is understood to be an immense báll, or glóbe, surrounded with an *illuminated atmosphere*, which, acting upon the áir that *en com pass es* the eārth and ōther planets, in a manner we are *un ac quaint ed* wíth, produces líght and hêat.

LESSON CIV.

The Existence of God.

When I lift up my wóndering éyes,
And view the gróund and spacious skíes,
There is a *God!* my thoughts excláim,
That *built* this vast stupendous frame.

The *sun* by dáy, with glórious líght,
The *moon* with milder rays by níght,
Each rolling *planet*, glowing *star*,
Wisdom and power dívine declare.

The líghtning's bláze, the thúnder's róar,
The clóuds that watery bléssings pour,
The wínter's fróst, the súmmer's hêat,
This pléasing, áwful truth *repeat*.

The fórest and the grassy m^hèad,
 Where *wild* beasts roám, and *tame* ones fèed,
 Córñ springing from the *lifeless* clód,
Confess the ágency of Gòd.

My *body*, formed with nicest árt,
 My heaving *lungs*, and beating *heart*,
 My *limbs*, o bē di ent to my wíll,
 Show *forth* my Maker's pów^{er} and skill.

The various *passions* of the mīnd,
 The power of *reason*, more refīned,
 Bold *fancy's* flīght, each lívely *sense*,
Próves a Supreme In tēll i gence.

LESSON CV.

Dwarfs.

The áverage heíght of a man is about *five feet six*: if a man grows to be a great deal táll^{er} than the *usual* heíght, he is called a *giant*; if, on the cóntrary, he should nót grow to be nearly of the cómmon size, he is called a *dwarf*. Formerly it was the custom of kīngs and rīch men to kēep dwarfs in their hóuses, who afforded amúsement to the gúests by their *dí min u tíve* size. Some years ago there was a Dútch dwarf in England named *Paâp*: he was *twenty eight years* of áge, and was only *twenty seven inches*

high : he was very sôciâble and good nâtured to those who went to sêe him, and appeared cheêrful and hâppy. All the *furniturè* in his room was of the *proper size* for him ; he had a pretty little tâble and châir, and a small set of téacups and saúcers, glâsses, bôttles, and the like. Dwarfs seldom live very *long*, and Páap died shortly after his visit to England. About a *hundred and twenty* years agô, Péter, emperor of Rússia, gave a great féast to celebrate the *mâriage* of two dwârfs. He gave out some mônths befóre, that the wedding should take place on a certain dây, and that *all* the dwarfs in the neighborhood of Pétersburg must *attend*, on pain of his displeasure. Many of them disliked attending very mûch, because they knew that there are always a great many rûde, vûlgar péople, who turn dwarfs into *ridicule*, and they were sûre that they should be laúghed at on *this* oc-câsion ; but they did not *dare* disobéy the emperor's ôrders.

When the company was assémbled, there were as many as *seventy* dwarfs, besides the bríde and bridegroom ; they were all dréssed in the *fashion* of the dây. The emperor ordered every thing to be made of the *proper size* for his little guèsts, and a lów tâble was laid, with smâll plâtes, and little glâsses, with knîves, fôrks, and spôons, to mâtch.

After dinner they had a *ball*, which they all enjoyéd very mûch ; and although most of them had come to this féast against their *will*, yet

every thing was so well ordered, that they spent a *very happy day*.

LESSON CVI.

Salt Mines of Poland.

The salt mines of Poland are curious and wonderful. Their size is so *immense*, that it is not possible to calculate the *vast* quantity of salt they contain; for although they have been worked for several *hundred* years, it does not appear to be *lessened*. Those curious travelers who are tempted to visit them must be let down by a rope, a *hundred and sixty yards*; they then gradually descend sometimes through broad passages, or galleries, *wide* enough to admit several carriages abreast, if they could be got there. Flights of *steps* are cut into the solid salt, which have the convenience and all the grandeur of a staircase in a *palace*. Each of the visitors carries a light, and the reflection on the sides of the mine is so *splendid*, as almost to resemble the lustre of precious stones.

The miners hew out the salt with picks and hatchets, into large blocks, some of them weighing six or seven *hundred pounds*. These are raised with a particular machine; the smaller pieces are drawn up by horses to the

surface of the earth, along a *winding gully*. These horses are foddered down in the *mine*, where stables, or sheds, are erected for them.

There are also prodigious *spaces*, from whence the salt has been taken, resembling *vast chambers*, and supported by pillars of salt. But the *most* striking objects are several small *chapels*, where, on certain days in the year, *service* is performed. One of these chapels is *thirty* feet long, and *twenty five* broad. The altar, the seats, the various church ornaments, with several statues of saints, are all *carved out of the salt*; presenting a most beautiful and singular sight.

LESSON CVII.

The Paper maker.

Paper is made



into books.



Paper is made into



hangings for rooms.

Paper used to be made many years ago, but not of the same articles as now. The people of *Egypt* first found out the use of paper, and

made it from the inner *bark* of a *r  ed*, or *c   ne*, which grew upon the banks of the *Nile*. There is a *tr  e* in India, called the *tallipot* tree, which has a very large *l  af*, and of *this* the people *th  re* make their *p  per*. Amongst *us* it is made of *r  gs*. Bits of old linen *r  gs*, which would be of no other *  se*, are bought by poor *p  rsons* who go about to collect them. They give a few *cents* for each pound weight, and sell them to those who can afford to keep a large *qu  ntity* for the *paper maker*, who *b  ys* it again of *th  m*, or else he makes the *rags* into *p  per* for them.

Now the *way* in which he makes the *rags* into *paper* is *this*: as all sorts of *rags* mixed together would be too *c  arse*, he employs a number of *p  rsons*, chiefly *w  men*, to *sort* them into several *parcels*, and out of these are made *fine writing p  per*, and *c  arser paper* for more *common   ses*. All the *s  ams* are *cut out* with great *c  re*, as they would *spoil* the *paper*: but even *th  se* are not *wasted*, but are used for other *purposes*. The *rags* are now put into what is called a *dusting engine*, which is a large round *si  ve* made of *wire*; and in *this* they are made much *cleaner*: they are then taken to the *mill*, where they are put into a great *cistern*, which is always supplied with water running from a *pipe*. The *b  ttom* of this *cistern* is covered with *iron spikes*, and above *th  se* is fixed a *cy  linder*, or *roller*, like those used in *gardens* to roll the *walks*. *This* is full of *spikes*, and is

made to run round as fãst as pòssible. The rags are then dragged in *between* the roller and the bòttom, and you may suppose how sòon they must be torn all to *shreds*, while the water hêlps the machíne, and reduces them to a *pulp*, or mãsh, so that the whòle looks almost like water grùel. After the rags have thus been wãshed, and scrãtched, and squêezed, and crùshed, and gròund, for about *six hours*, the pulp is then put into *warm water*. A man now takes a *mold* of wíre with a wooden frãme round it, and dips it in a very *even* manner into the pùlp, and the moment he has got what pulp he wãnts he takes it òut. The wãter runs off through the hòles, but the pùlp remãins to form the sheet of paper. Anòther mãn now takes the mòld, *opens* the frãme, and turns out the thin sheet of pùlp on a piece of fêlt, or blãnket, and then he lays anòther piece of felt, or blanket, upon *that*, and then another sheet of pùlp, and so òn, till he has made a *pile* of fòrty or fifty. Now, the pile is prêssed by a *screw* press, and the water is squêezed òut, and *paper* begins to appêar instead of pùlp. After a wêek, or tén dãys, it is much improved in *whiteness*, and all ròugh parts are, during that tíme, carefully *picked off* by women who inspèct it. The next step is to *size* the paper, or wet it with a líquid, which helps it to bear ìnk, without rùnning as linen dòes, and which it would otherwise dò, having so much of the quãlity of linen remãining. Once *more* the sheets are to

be diked, and as soon as they are so, they are taken to the *finishing* room, where they are looked carefully over to see that they have no defects, and then are pressed in the press, which makes them smooth. Now paper is counted into *quires*, each quire being *twenty four sheets*. The quires are then tied in *reams*, each ream being *twenty quires*, and some large or coarse papers are made up in *bundles*, each bundle being *two reams*, that is, *forty quires*. The quires which happen to be outside, are liable to injury from being rubbed in carriage, or marked with the strings which the parcels are tied; and so the damaged paper, which is picked out from the rest, is placed at the outside, two *quires* to each *ream*; this is sold cheap at the shops, and is called *outside paper*. Those who sell the paper are called *stationers*. To make a quantity of paper, requires the time of *three weeks*. Paper can be made so fast, that five workmen, without the help of new machine work, which saves much labor, can make paper enough to supply *thirty thousand* writers, supposing that they were all ways writing, and the workmen always making the paper. *Pasteboard* is made in the same kind of way. Blotting and filtering paper are also made in the same way; but, not being size, the blotting paper sucks up ink and other liquid, and the filtering paper lets them *run through*, for which purposes they are used. Brown paper is made from *old ropes*, which being pulled to pieces

are worked in the same way into a pulp. Fancy colored papers are made of coarse or colored rags. Paper is useful for printing, and so makes books;—for packing up parcels, for which the *coarser* sorts may be employed;—and for writing letters and bills, which require the *better* sorts.

LESSON CVIII.

The Swiss Children.

Two little children of a Swiss laborer were running after one another amidst the *snow*: it was at the end of October, and about four o'clock in the *evening*. A very thick grove of fir grew near their humble cottage; they heedlessly struck into this, and, rambling forward, were benighted; in consequence, they were *lost*, and could not regain their home.

Their father, not seeing them return, was seized with a sudden *apprehension*. He took some of his neighbors with him, and immediately ran through the wood in *search* of his children. They looked for them every where; they *called* to them, but in vain; no *answer* was returned, no *children* approached the sound. At length they lighted *torches* of fir, and traversed every part of the grove. It was not,

however, till after *three hours* of anxiety and distress, that they found these two little boys *asleep* in a hole filled with leaves, and lying upon one another.

What makes this picture most affecting, that the eldest, named *Augustin*, of nine years of age, had stripped himself of his coat, and put it on *Colas*, who was about *three years* younger, and who was dressed only in a *warm coat*. He had then stretched himself upon his back to warm his little body, and preserve him, the danger of his *own* life, from the piercing influence of the cold.

LESSON CIX.

Grammar.

Three little words we often see,

An *article*, à, an, the.

A *noun's* the name of any thing,

As school, or garden, hoop, or swing.

Adjectives tell the kind of noun,

As great, small, pretty, white, or brown.

Instead of nouns the *pronouns* stand;

Thy head, his face, my arm, your hand.

Verbs tell of something being done,

To read, write, count, sing, jump, or run.

Hôw things are dône the *adverbs* tell,
 As slôwly, quíckly, íll, or wèll.
 A *prep o s i t i o n* stands befóre
 A nòun, as ín or thròugh a door.
Conjunctions jôin the nouns togethër,
 As men *and* childrén, wind *or* wèather.
 The *in t e r j e c t i o n* shows surprîse,
 As *O*, how prètty! *Ah!* how wise!
 The whole are called *nine parts of speech*,
 Which réading, wríting, spèaking, teach.

LESSON CX.

The Stork.

Storks are very cômmon in *Holland*, where they make their nêsts on the tóps of *houses*. The in habitants are so *fond* of them, that they place bôxes on the rôofs of their hôuses, on purpose for them to build in, and are very câreful that no one should *hurt* thém. I do not wônder that the people in Holland are kînd to these bîrds, for they are *useful* in clearing the fields of sêrpents and ôther rêptiles, which might otherwise be trôublesome.

The stork is very câreful of its *young* ones; it does not léave them till they are strông enough to defênd and take câre of themsêlves. When they begin to flutter out of the nêst, the môther cârries them on her *wings*: she protêcts them from dânger, and sometimes she will *die*

rather than *forsake* them. When the city of *Delft*, in Holland, was on fire, a female stork tried *several* times to carry off her young ones, but could not: when she found that she was *unable* to save them, she remained with them, that she might *share* their fate.

But though storks are, in general, so tame and gentle, yet they are sometimes very unkind and revengeful, as you will see from the story which I am going to tell you.

A farmer, who lived near *Hamburg*, a town in Germany, near the mouth of the river *Elbe*, brought a wild stork into his poultry yard, as a companion to a tame one which he had long kept there: but the tame stork took a great *dislike* to the poor stranger; he attacked and beat him with so little *mercy* that he was obliged to fly away, and had great difficulty in escaping from his cruel enemy. I suppose the tame stork was very *proud* of having gained the victory; but about *four months* afterwards, the bird he had treated so cruelly *returned* to the poultry yard, quite recovered from his wounds, and brought with him *three* other wild storks, who fell upon the tame stork and *killed* him.

LESSON CXI.

The Fowler.

I have heard a story of a poor fowler, who went one day to look after *wild ducks* which he had killed the night before. It was in the *English Channel*, opposite the *Isle of Wight*. Mounted on his *mud pattens*—these are square pieces of board, which he fastens to his feet to prevent sinking in the mud—he was traversing a mud bank, at the distance of a *mile* from the shore; and he was so busy in searching for the ducks, that he was not *aware* of the advancing tide, which flowed through the channels that surrounded the bank, till it became a little green *island* in the midst of the sea. Every wave came higher and higher; and, when it was too *late*, the poor fowler saw his dangerous situation. I believe he was not a coward, for he directly thought of the *only* means that was likely to save his life. He had reason to think that at *high water*, the tide on that bank would not rise higher than the *middle* of his body; and he thought, if he could manage to stand against the *force* of the waves, that he would wait till the tide retreated again. Having made this resolution, he went to the highest part of the bank, which was still uncovered, and striking the barrel of his long gun *deep* into

- the mūd, he took fast hold of it, and courageously waited the advance of the tide. Wave after wave flowed on. The water rippled round his fêet; then gained his knêes; it rose to his *waist*. You know, he had not expécted it to flow *higher*; but wāve still followed wāve, and bŭtton after bŭtton of his coat was cōvered. At length the water flowed over his *shoulders*; and now, with a beating heart, he expected nothing but *dēath*. Still he held fast by his gun, and looked eagerly round, in hopes some *boat* might be passing in time to save him. Nō boat appēared: his head was too *small* an object to be seen from a *distance*, and sometimes even his hēad was washed over by the rising wāves. Every *hope* now
- vānished, and he was making up his mind to endure the fate he could no lōnger escāpe, when a *new* ōbject caught his attētion. He thought he saw the *uppermost button* of his cōat. It was bŭt for a mōment: he could not be sŭre of it; the restless waters had covered it *again*, and it was some tīme before the button was fairly above the flood, for the tide turned very *slowly*. At length he had a glimpse of his *second* button. Now he was quite sŭre; and his joy gave him such strength and spīrits, that he supported his unpleasant sit u a tion *four or five hours longer*, till the waters had *completely* retired.

LESSON CXII.

The Weaver

makes



cloth

and



carpets.



makes



stockings

and



cottons for gowns.

The picture represents the weaver at his *work*. Wool is spun or twisted into coarse threads, so as to make what is called *yarn*. Some threads are stretched lengthwise in a large wood frame, called a *loom*; the threads so stretched are called the *warp*; and then the weaver lifts up some of the threads by touching a part of the loom with his feet, as ladies do a part of a piano forte, and having made an opening at both ends between the threads, as boys do in what is called a cradle made on their hands with string, a *shuttle* is passed through from the right hand to the left, and from the left

to the right. The shuttle is a small *frame* of *wood*, in which is a little *iron roller*, and as it runs through the threads, it is so contrived with little *wheels* in it, that it *rolls off* as much yarn as goes from *hând* to *hând* *every* time it is *thròwn*, so that it works like a kind of large *needle*, letting out thread as may be needed. The yarn or thread so used is called the *woof*. In this way the threads are crossed, like plaited *strâw*, and worked close together, from one end to the *ôther*, till they make a piece of *cloth*. The *clôth*, when *mâde*, comes out *white*, being still like the *wòol*; it is then dipped in *còlors* by the *dy'er*, and *bóught* by the *mèrchânt*. The merchant sells it to the *tâilor*, who makes it into *còats*, *wâistcoats*, and other *gârments*. The *fâbrics* formed of *wòol* are very *vàrious*. The *superfine broadcloth* stands at the *hêad* of the list; then come *nârrow cloths*, which are of a *còarser* texture. *Flânnels*, *blânkets*, and the like, are also made of *wòol*; indeed, so *many* are its *ûses*, that it would be *tédious* to *e nù mer ate* them. In Great Britain this *man u fac ture* is supposed to give employment and support to more than *three millions* of *pèrsons*. The *man u fac ture* of wool in the United Stâtes, is *sómewhat exten-sive*, and is yearly *increasing*. The sheep of New England produce wool of a *very excel-lent* quality, which is woven into various kinds of *fabrics*. Fine *bròadcloth* is made at *Lowell* in *Mas sa chù setts*, and at several *ôther* places.

Carpets are also made of wool. Persian and Turkey carpets are most esteemed: though at *Paris* there is an establishment where they make carpets *little* inferior to the true Persian. Fine carpets are also made in England, Scotland, Ireland, and in Brussels in Belgium. Very handsome carpets are likewise made at *New Haven*, and several other places in New England. The English and Americans are the *only* people among whom carpets are articles of general use. *Cotton* is a soft vegetable wool, and is woven into stockings, and cloths. *Silk* is also woven, which comes from the *silk worm*. Cloth for sheets, and towels, and similar articles, is mostly made of *flax*.

LESSON CXIII.

The Oyster.

The oyster is an animal affording luxurious food, which all of you have often seen. In some places, however, it is found of a much *larger* size than we are accustomed to see in this part of the world, being sometimes as large as a *plate*, and sometimes, it is said, of a size large enough to afford a sufficient meal for *several men*. All the species of oysters, as well as some other shell fish, at times contain *pearls*. But there is one *particular* species, called the *pearl oyster*, which is

es pècially val u a ble on this account. It h
a lárge, stróng, whítish shèll, róugh and há
on the óutside, but smóoth and pólished wit
in. From the intèrnal coats of the shèll
taken what is called *mother of pearl*, resémblin
the pèarl in còlor. But it is the pearl *itsè*
which is by fàr the most vâl u a ble. The val
of this article incrèases in proportion to its fi
ure and còlor, as well as to its síze. The mo
extènsive pearl fishery is said to be in *th*
Persian Gulf. It is as wrétched and húrft
an oc cu pa tion for a human béing, as it
possible to concèive. Those engaged in it a
chiefly *slaves*; they dive to the bottom of th
water perfectly *naked*, with a nèt fastened
their nècks, for the purpose of containing th
òysters, and are let down by a ròpe, with
stone of forty or fifty pounds wéight, fastene
to it, to keep them down to the bòttom, whe
they remain from a qúarter to *three* qúarters
an hour at a tíme. They are mostly cut off
the príme of life, by diséase occasioned by th
préssure upon the lúngs while in the wàter.

LESSON CXIV.

Hymn.

Sún, móon, and stárs, by dáy and níght,
At God's commándment give us *light*;
And when we wáke, and while we sléep,
Watch over us, like àngels, keep.

The bright blue sky' above our hêad,
The soft green éarth on which we trêad,
The ôcean rolling round the lând,
Were *made* by Gôd's Almighty hând.

Sweet flôwers that hill and dale adôrn,
Fair fruit trees, fiêlds of grâss and côm,
The clôuds that rîse, the shôwers that fall,
The wînds that blôw, Gôd *sends* them âll.

The béasts that graze with dôwnward éye,
The bîrds that pêrch, and sîng, and fly',
The fîshes swimming in the sêa,
God's *creatures* are, as well as wê.

But *ús* He formed for bêtter things,
As sêrvants of the *King* of *kîngs* ;
With lífted hânds and ôpen fâce,
And *thankful* héarts to see His fâce.

Thùs God lôved mân; and *more* than thùs,
God sent His *Sôn* to live with us,
And now invites us, when we dîe,
To come and live with Hím on *high*.

But we must live to Him *below*,
For none but *such* to héaven will gô:
Lord Jêsus, hear our humble práyer,
And lead us little *children* there.

LESSON CXV.

The Bee, Bird, and Butterfly.

On a fine summer's day, when all nature was dressed in its gayest colors, and the various tribes of animals were sporting in the fields, there were among the rest, a bird, a bee, and a butterfly. The bird was engaged in building its nest: for this purpose he made many excursions from the tree in which it was placed, to the surrounding fields, and returned each time with a small twig or a straw in his mouth. Although the progress which he made appeared, at first, to be very slow, yet, by his constantly repeating his journey, and every time adding something, the nest was soon completed. The bee, likewise, was diligent in collecting honey from different flowers; and what she had thus collected, she deposited in the hive for her present and future supply. Meanwhile the butterfly was roving from flower to flower, regaling himself with their sweets, or enjoying their beauties, without making any provision for fu tù ri ty.

By and by, the summer was gone: the bird had built its nest, and reared its young ones, which were now become the delight of the grove: the bee, too, enjoyed the fruit of her industry in the hive; while the butterfly was without a dwelling, and without provision, and exposed to all the miseries of poverty and distress.

Young péople, in these *three little* créatures, you behold a júst pícture of *yourselves*; and each of them is capable of affording you instrùction. Imítate the example of the bìrd. Whatever stúdy you pursúe, follow it with *diligence* and *per se ve rance*. Though you may gain but little knowledge in an hóur, yet, by *repeated ap pli ca tion*, you will acquire a gréat déal. The bée collects bút a little hóney at *each* jóurney, yet, at the end of the séason, she has *enough* in store for the wínter; in like manner should you treasure up *knowledge* in your mémories, that it may be ready for úse on all occàsions. The period of yóuth is to yóu, what the súmmer is to the bée. If you improve it with *equal* diligence, it will go far to render your future life úseful and hàppy: but if, like the bütterfly, you are constantly *roving* from óne pursuit to anóther, your knówledge will be of little more value than the plúmage of that ínsect; when you meet with tríals and díffí cul ties, you will be as unáble to *bear* them, as the bütterfly is to endure the còld of wínter; and you will, in all líkelihood, pass the remainder of your lives in ob scú ri ty and distrèss.

LESSON CXVI.

The Zebra.

The zébra is an animal of the same species as the hòrse, and in appéarance much resem-

bles the mûle: its bôdy is rôund and plûmp: its lêgs smáll and bêu tîful ly fôrmed: its skîn is as smôoth as *satin*, and prettily mârked with brown strîpes, resembling *ribbons*, on a yêllow or white ground.

Zebras inhabit the scôrching plains of *Africa*, and have never been found *wild* in *Europe*, *Asia*, or *Amêrica*. They are easily fêd, and have often been brought to the United Stâtes to be shown to the cûrious. They will eat almost *every* thing: bréad, méat, and tobâcco. All attempts to *tame* them and render them úseful to man have fáiled.

Some years ago there was a fémale zebra in the Tower of Lóndon, which had been brought from the Cape of Good Hope. She was more gêntle than any animal of this spécies which had been brought to England befôre; and when she was in *good* hûmor, she was tôle rably obèdient to the commands of her keêper. He úsed, with great actîvity, to *spring on her back*; and she would cârry him, very qûietly, a hûndred or a hundred and fífty yâds; but after carrying him thât distance, she always became *restive*, and he was obliged to dismóunt for fear of *enraging* her.

When ír ri ta ted, she would plûnge at the keeper and attempt to *kick* him. One day, when she was ex ceé ding ly ângry, she *seized* him by the cóat, and *threw* him on the gròund. No doubt she would have trampled on the poor

fellow and have put him to *dèath*, had he not jumped úp, with great a lác ri ty, and run be-yond her rèach.

LESSON CXVII.

Joseph and his Brethren.

Joseph sold



to lah ma el ites.

Joseph



in prison.



Joseph in honor.

Jacob was the son of *Isáac*, and the grándson of *Abrahám*. *Jacob* had *twelve* sons. He was very fônd of his yóung son *Joseph*, and made

him a cōat of *many colors*, which in his country was a great *honor*. His father might wēll lōve him, for he was very gōod and dūtiful; but his brēthren were *jealous* of him, and began to hāte him. They were all *shepherds*, and sometimes went a great way to find pāstures for their shèep, as in theīr land there are many bārren spōts covered only with *sand*.

One dāy Jacob sent Joseph to look āfter them, and see that they were sāfe and wēll; and he went a great way till he found them at a place called *Dothan*. They knew Joseph when he was a great way òff, and they then resōlved that they would get rid of him, and were so *wicked* as to think of *killing* him.

One thing that provoked them wās, that he had dréamed two dréams which they did not *like*, and he had tōld them what he had dréamt. One dream was, that he and théy were binding *sheaves of corn* in the fiēlds, and that his sheaf arose and stood *upright*, and then all theīr sheaves made *bows* to it. The other dream was, that the sūn, mōon, and elēven stārs made bōws to him. So when they saw him nōw, they talked *angrily* about his dreams, and they said, "Behold, this *dreamer* cōmeth; cōme now, thērefore, and let us slāy him, and cast him into some pīt, and we will say some evil *beast* hath devoured him, and we will sēe what will be-cōme of his dreams."

But *one* of them, named *Reuben*, would not lēt his brothers be so crúel and wīcked, and pro-

posed that they should cast him into a pit *alive*, where he meant to go and fetch him out, and send him back to his father. So they cast Joseph into a pit without water. But soon after, some merchants, called *Ish ma el ites*, who bought slaves, passed within sight of them, and *Judah*, another brother, proposed to take Joseph out of the pit, lest he should *die* there, and to sell him to the *Ish ma el ites*. So they sold Joseph for *twenty pieces of silver*, or about thirteen or fourteen dollars of our money.

Reuben was then gone away, intending to go by a *secret* road and release Joseph; and when he got to the pit, and found he was not *there*, he was in great distress indeed, and *rent* or tore his clothes, as the *Jews* used to do when they were overcome with grief. And now the wicked sons, having *kept* the coat of many colors which Joseph wore, killed a *kid*, and dipped it in the *blood*, and told Jacob that they had *found* the coat, and they supposed Joseph must have been *torn* in *pieces* by wild beasts. Poor Jacob mourned *bitterly* for his son.

Joseph was soon sold again to *Potiphar*, who was captain of the guard to *Pharaoh*, king of Egypt. And God blessed Joseph, and he pleased his master, and he made him steward of his house, to manage all his concerns, and he trusted all his matters in his hand. The wife of this captain was a very *wicked* woman, and she told *lies* of Joseph to do him harm, and so prevailed with his master to *thrust* him

into prison, as one *unfaithful* to his trust. There poor Joseph's feet were hurt with fetters, and he was bound in iron. However, the smiles of Providence were upon him *there*, and he was soon as great a favorite with the keeper of the prison, as he had been with his master, and he made him an *under keeper*, to do all his affairs when he was absent.

Now the butler and the baker of the king of Egypt had *offended* him, and they were put into the same prison with Joseph. And they dreamed *two* dreams which much perplexed them; and Joseph, being taught of God, who had caused them to dream these remarkable dreams, explained to them their *meaning*. He told the baker that in *three days* his *head* should be cut off; and the butler, that in three days he should be *restored to his office*. After a time the king had a dream which troubled him, and he sent for all his *wise men* to try if they could find out its meaning; but they could *not*. Then the butler thought at last about Joseph, whom he should have recollected before, and the king sent for him. And Joseph, being taught of God, explained *his* dream, which related to a long and great *famine* that was coming upon Egypt; and Joseph told the king to get a prudent person to lay up corn for the time of famine, and so to *save the nation*. Then Pharaoh thought none could be more wise and prudent than Joseph, who had explained his dream so well, and he saw that *God* spoke

by him. So he gave Joseph his ring, and had fine rôbes put upon him, and a gold chain about his neck, and he made him to ride in the second châriot which he had, and he became ruler over *all the land of Egypt*. When the time of famine came, it reached unto *Canaan*, where Joseph's brethren lived, and they went into Egypt to buy corn. There, after first humbling them, and making them *bow* to him, a gree a bly to his dreams, Joseph made himself *known* to his brethren, and he *forgate* them; and they went and fetched their aged father, and *he* went into Egypt. The meeting between Jôseph and his father was *most affecting*. Jacob and his family lived happily in Egypt, and when the good old man died he *blessed* Joseph. Joseph also died some time afterwards, being an *hundred and ten years old*, and his body was embalmed, or preserved from perishing by *spices being put inside*, and he was kept in a coffin, till a suitable time should come to bury him in the same land with his *fathers*.

LESSON CXVIII.

The Moon.

The moon receives her *light* from the sun. Now, when the moon is *between* the sun and the earth, she does not appear *at all*; for, as

she receives light only from the sun, the side turned towards the sun will be *perfectly light*, and the other side, which is turned towards the earth, will then be *perfectly dark*, and therefore invisible to us. As she moves on in her orbit, from between the sun and the earth, a *small part* of her orb will become enlightened, which will appear as a very small curved line, and is called *the new moon*; and she is now said to be in her *first quarter*. This curved line *increases* by little and little, until she arrives half way towards the opposite side from whence she *set out*; she now appears as a *half circle*, and this is called her *second quarter*. As she proceeds in her orbit, she becomes larger and larger, until she comes opposite to the sun; the *whole* of her side, which is now turned towards the earth and the sun, being opposite to them *both*, becomes enlightened, and appears full and round, and this is called the *full moon*. She is now said to be in her *third quarter*. As she proceeds in her orbit, her enlightened side is turned more and more from the earth, and she decreases gradually as before she increased, until she appears again as a half circle; and this is called her *fourth*, or *last quarter*; from this she proceeds, gradually becoming less and less, until she comes into the same position as at *first*, between the sun and the earth.

Does any body *live* in the moon?

That, my dear, is what we can not certainly

knòw; the moon being at too great a *distance* for us to discover any living créatures upon it. But, judging from what we *can* discover, and from the general resémblance of the moon to the éarth, we have reason to suppose that the moon *máy* be in hab it ed by ràtional, in tèl li gent creatures, capable of knòwing and práising their Creàtor.

Can we distinguish *ány* thing in the móon?

Yès, by the help of glasses, called *telescopes*, máde for this purpose, we can plainly discern *mountains* in the moon: and what will surprise you móre, we can *mèasure* them. We can discover also deep cãverns and vâlleys in the moon.

And how *high* are the mountains in the móon?

As tron o mers have found óne *five miles* in height; which is as high as the highest yet discovered upon the éarth.

LESSON CXIX.

Speak the Truth.

You should accustom yourself éver to speak the truth of *yourself* and *others*. The *importance* of doing so should *never* be forgóttén, and never be treated with lévity and thoughtlessness.

Whenever you are required to speak the truth of yoursélf, do it at *once*, without hēs i ta

tion or evâsion. But if you be asked improper questions, you may then mōdestly sây, that you are not at *liberty* to answer. Every thing that you knôw should not be tôld to évery body. Learn to avoid *tattling*.—Most children are disposed to neglect speaking trûth when they have committed any fâult. Shâme, or fear of pûnishment, leads them to conceal *little* faults from their pârents and instrûctors. And when they succeed in this, they are inclined to hide *greater* faults from them. They may be suspêcted, and asked to confêss: but they pòsitive ly dêný, or ârtfully avôid a *direct* ânswer. A confêssion would always be *best*, and would gen er al ly secure a pârdon, or a very trifling corrêction. But do *yôu* take care not to imitate such bad examples of fôlly, decêit, and wickedness. Be careful you do nothing that your friends would *disapprove*; but if you shôuld offend them by doing amîss, and they ask you to confêss, do it *im me diate ly*. It is usually a greater evil to deny than to cominit a fault; for thât, perhâps, is merely an offense against a *fellow creature*; but dênýing it is offensive to *Gôd*. Remember what the hymn says:—

“But *liars* we can nèver trûst,
Though they should speak the thing that’s *trûe*;
And he that does *one* fault at fîrst,
And lîes to *hide* it, makes it *twô*.”

You should be very careful too, to speak the truth and nothing büt the truth, of *others*. The *golden* rûle of our blessed Savior should always be kept in mînd: "*Do unto all ôthers as you would they should do unto you.*" Nothing, perhaps, hurts *your* feelings môre, than for any one to say a fâlsehood of you; to charge you with sâying what you did nôt say, or of dôing any thing which you should be *afraid* of doing. Well, then, pray avoid hurting the mind of any one, whether brôther or sîster, friënd or schôolmate, by speaking fâlsely of *them*. If you have tender feelings, so have *thèy*: if *you* wish to preserve a good character in your fâmily, in your schôol, and among your friënds, so do *thèy*.

LESSON CXX.

The Goldfinch and the Nightingale.

Two sweet warblers of the dale,
A gôldfinch and a nîghtingale,
Tòok, one summer's éve, their stâtion,
Close to Dâmon's hab it à tion.

Now the lândscape you may drâw:
A little *cottage* thatched with strâw;
Dâisies and còwslips decked the grôund,
And fragrant búshes grew aròund.

bles the mule: its body is round and plump: its legs small and beautifully formed: its skin is as smooth as *satin*, and prettily marked with brown stripes, resembling *ribbons*, on a yellow or white ground.

Zebras inhabit the scorching plains of *Africa*, and have never been found *wild* in Europe, Asia, or America. They are easily fed, and have often been brought to the United States to be shown to the curious. They will eat almost *every* thing: bread, meat, and tobacco. All attempts to *tame* them and render them useful to man have failed.

Some years ago there was a female zebra in the Tower of London, which had been brought from the Cape of Good Hope. She was more gentle than any animal of this species which had been brought to England before; and when she was in *good* humor, she was tolerably obedient to the commands of her keeper. He used, with great activity, to *spring on her back*; and she would carry him, very quietly, a hundred or a hundred and fifty yards; but after carrying him that distance, she always became *restive*, and he was obliged to dismount for fear of *enraging* her.

When irritated, she would plunge at the keeper and attempt to *kick* him. One day, when she was exceedingly angry, she *seized* him by the coat, and *threw* him on the ground. No doubt she would have trampled on the poor

fellow and have put him to *dēath*, had he not jumped up, with great a lác ri ty, and run beyond her rēach.

LESSON CXVII.

Joseph and his Brethren.

Joseph sold



to Lāh ma el ites.

Joseph



in prison.



Joseph in honor.

Jacob was the son of *Isaac*, and the grāndson of *Abraham*. *Jacob* had *twelve* sons. He was very fōnd of his yōung son *Joseph*, and made

him a cōat of *many colors*, which in hīs country was a great *honor*. His father might wēll lōve him, for he was very gōod and dūtiful; but his brēthren were *jealous* of him, and began to hāte him. They were all *shepherds*, and sometimes went a great way to find pāstures for their shēep, as in theīr land there are many bārren spōts covered only with *sand*.

One dāy Jacob sent Joseph to look āfter them, and see that they were sāfe and wēll; and he went a great way till he found them at a place called *Dothan*. They knew Joseph when he was a great way off, and they then resōlved that they would get rid of him, and were so *wicked* as to think of *killing* him.

One thing that provoked them wās, that he had dréamed two dréams which they did not *like*, and he had tōld them what he had dréamt. One dream was, that he and thēy were binding *sheaves of corn* in the fiēlds, and that hīs sheaf arose and stood *upright*, and then all their sheaves made *bows* to it. The other dream was, that the sūn, mōon, and élēven stārs made bōws to him. So when they saw him nōw, they talked *angrily* about his dreams, and they said, "Behold, this *dreamer* cōmeth; cōme now, thērefore, and let us slāy him, and cast him into some pīt, and we will say some evil *beast* hath devoūred him, and we will sēe what will be-cōme of his dreams."

But *one* of them, named *Reuben*, would not lēt his brothers be so crūel and wicked, and pro-

pósed that they should cast him into a pit *alive*, where he meant to go and fetch him out, and send him báck to his fâther. So they cast Joseph into a pit without water. But soon after, some mérchants, called *Ish ma el ites*, who bought slâves, passed within síght of them, and *Judah*, another bróther, propósed to take Joseph out of the pit, lest he should *die* there, and to sell him to the *Ish mã el ites*. So they sold Joseph for *twenty pieces of silver*, or about thírteen or fóurteen dóllars of our mōney.

Reúben was then gone awāy, intending to go by a *secret* rōad and relēase Joseph; and when he-got to the pit, and found he was not *there*, he was in great distrēss indēed, and *rent* or tore his clōthes, as the *Jews* used to do when they were overcome with griēf. And now the wicked sons, having *kept* the coat of many colors which Joseph wōre, killed a *kid*, and dípped it in the *blood*, and told Jacob that they had *fóund* the coat, and they suppósed Joseph must have been *torn* in *pieces* by wild beàsts. Poor Jacob mourned *bitterly* for his son.

Joseph was soon sold agáin to *Potiphar*, who was cáptain of the gúard to *Pharaoh*, king of Egypt. And God blēssed Joseph, and he plēased his master, and he made him stēward of his hōuse, to manage all his concēns, and he trusted all his matters in his hānd. The wífe of this cáptain was a very *wicked* wōman, and she told *lies* of Joseph to do him hārm, and so prevailed with his master to *throv* him

into prison, as one *unfaithful* to his trust. There poor Joseph's feet were hurt with fetters, and he was bound in iron. However, the smiles of Providence were upon him *there*, and he was soon as great a favorite with the keeper of the prison, as he had been with his master, and he made him an *under keeper*, to do all his affairs when he was absent.

Now the butler and the baker of the king of Egypt had *offended* him, and they were put into the same prison with Joseph. And they dreamed *two* dreams which much perplexed them; and Joseph, being taught of God, who had caused them to dream these remarkable dreams, explained to them their *meaning*. He told the baker that in *three days* his *head* should be cut off; and the butler, that in three days he should be *restored to his office*. After a time the king had a dream which troubled him, and he sent for all his *wise men* to try if they could find out its meaning; but they could *not*. Then the butler thought at last about Joseph, whom he should have recollected before, and the king sent for him. And Joseph, being taught of God, explained *his* dream, which related to a long and great *famine* that was coming upon Egypt; and Joseph told the king to get a prudent person to lay up corn for the time of famine, and so to *save the nation*. Then Pharaoh thought none could be more wise and prudent than Joseph, who had explained his dream so well, and he saw that *God* spoke

by him. So he gave Joseph his ring, and had fine robes put upon him, and a gold chain about his neck, and he made him to ride in the second chariot which he had, and he became ruler over *all the land of Egypt*. When the time of famine came, it reached unto *Canaan*, where Joseph's brethren lived, and they went into Egypt to buy corn. There, after first humbling them, and making them bow to him, agreeably to his dreams, Joseph made himself known to his brethren, and he forgave them; and they went and fetched their aged father, and he went into Egypt. The meeting between Joseph and his father was *most affecting*. Jacob and his family lived happily in Egypt, and when the good old man died he blessed Joseph. Joseph also died some time afterwards, being an *hundred and ten years old*, and his body was embalmed, or preserved from perishing by *spices being put inside*, and he was kept in a coffin, till a suitable time should come to bury him in the same land with his fathers.

LESSON CXVIII.

The Moon.

The moon receives her *light* from the sun. Now, when the moon is *between* the sun and the earth, she does not appear *at all*; for, as

she receives light only from the sun, the side turned towards the sun will be *perfectly light*, and the other side, which is turned towards the earth, will then be perfectly *dark*, and therefore invisible to us. As she moves on in her orbit, from between the sun and the earth, a *small part* of her orb will become enlightened, which will appear as a very small curved line, and is called *the new moon*; and she is now said to be in her *first quarter*. This curved line *increases* by little and little, until she arrives half way towards the opposite side from whence she *set out*; she now appears as a *half circle*, and this is called her *second quarter*. As she proceeds in her orbit, she becomes larger and larger, until she comes opposite to the sun; the *whole* of her side, which is now turned towards the earth and the sun, being opposite to them *both*, becomes enlightened, and appears full and round, and this is called the *full moon*. She is now said to be in her *third quarter*. As she proceeds in her orbit, her enlightened side is turned more and more *from* the earth, and she decreases gradually as before she increased, until she appears *again* as a half circle; and this is called her *fourth*, or *last quarter*; from this she proceeds, gradually becoming less and less, until she comes into the same position as at *first*, between the sun and the earth.

Does any body *live* in the moon?

That, my dear, is what we can not certainly

knôw; the moon being at too great a *distance* for us to discover any living créatures upon it. But, judging from what we *can* discover, and from the general resémblance of the moon to the éarth, we have reason to suppose that the moon *máy* be in habited by ràtional, intèl ligent creatures, capable of knôwing and prêising their Créator.

Can we distinguish *ány* thing in the móon?

Yès, by the help of glasses, called *telescopes*, máde for this purpose, we can plainly discern *mountains* in the moon: and what will surprise you móre, we can *mèasure* them. We can discover also deep cávèrns and vâlleys in the moon.

And how *high* are the mountains in the móon?

As tron o mers have found *ône five miles* in heìght; which is as high as the highest yet discovered upon the éarth.

LESSON CXIX.

Speak the Truth.

You should accustom yourself éver to speak the truth of *yoursèlf* and *others*. The *importance* of doing so should *never* be forgóttèn, and never be treated with lèvity and thoughtlessness.

Whenever you are required to speak the truth of yoursèlf, do it at *once*, without hésita

tion or evâsion. But if you be asked improper questions, you may then mōdestly sây, that you are not at *liberty* to answer. Every thing that you knôw should not be tôld to évery body. Learn to avoid *tattling*.—Most children are disposed to neglect speaking trûth when they have committed any fâult. Shâme, or fear of pûnishment, leads them to conceal *little* faults from their pârents and instrûctors. And when they succeed in thîs, they are inclined to hide *greater* faults from them. They may be suspécted, and asked to confèss: but they pōsitive ly dēny, or ârtfully avôid a *direct* ânswer. A confèssion would always be *best*, and would gen er al ly secure a pârdon, or a very trifling corrèction. But do *yôu* take care not to imitate such bad examples of fôlly, decēit, and wîckedness. Be careful you do nothing that your friends would *disapprove*; but if you shôuld offend them by doing amîss, and they ask you to confèss, do it *im me di ate ly*. It is usually a greater evil to deny than to commit a fault; for thât, perhâps, is merely an offense against a *fellow creature*; but dēnying it is offensive to *God*. Remember what the hymn says:—

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 And he that does *one* fault at first,
 And lîes to *hide* it, makes it *two*.”

You should be very careful too, to speak the truth and nothing büt the truth, of *others*. The *golden* rûle of our blessed Savior should always be kept in mind: "*Do unto all others as you would they should do unto you.*" Nothing, perhaps, hurts *your* feelings móre, than for any one to say a fâlsehood of you; to charge you with sâying what you did nót say, or of dôing any thing which you should be *afraid* of doing. Well, then, pray avoid hurting the mind of any one, whether brôther or sîster, friënd or schòolmate, by speaking fâlsely of *them*. If you have tender feelings, so have thèy: if *you* wish to preserve a good character in your fâmily, in your schòol, and among your friënds, so do thèy.

LESSON CXX.

The Goldfinch and the Nightingale.

Two sweet warblers of the dale,
A góldfinch and a níghtingale,
Tòok, one summer's éve, their státion,
Close to Dâmon's hab it à tion.

Now the lândscape you may drâw:
A little *cottage* thatched with strâw;
Dâisies and cówslips decked the gròund,
And fragrant búshes grew aròund.

A porch was at the cottage dōor,
With mōss and ivy covered ò'er;
And here sat *Colin*, Damon's jōy,
A prètty, rōsy, pláyful bōy.

Now bade farewéll the setting sùn;
And the sweet sōngsters had begùn.
The warblers stretched their little thròats,
But óne poured forth such *charming* nōtes,
That Colin with attention héard,
And often wíshed for this sweet bîrd.

To plèase his chîld then Damon sought,
And the *two* songsters quíckly càught.
Sèe the feathered captives here;
Tell me now, *which* pleased your èar?

Showing the *goldfinch*, he replîed,
By nōne I'm sure 'twill be denîed,
That *this* is he who bést can sing,
Who made the hîlls and vâlleys rîng.

A níghtingale, continued hé—
That *homely* thîng,—it còuld not be.
Damon to Colin thus replîed,—
Néver, my chîld, in *hàste* decide.

From this a úseful *lesson* reap,
And all thy lífe my counsel kèep;
Oft, hid beneath a hómely fâce,
Are vîrtue, sèNSE, and *mental* grace.

As glittering wéalth and gaudy shôw
Often conceal both *vice* and *woe* ;
Sô, coarsely clád, you *still* may fínd
The *virtuous* and the *hâppy* mind.

LESSON CXXI.

The Ice Palace.

Russia is a most exténsive cōuntry in the north of *Europe* and *Asia*. The wéather is very sevère there, so that people have *died* from it as they wálked the strêets; and it has séveral times háppened, that a *coachman* and his *hòrses* have been frózen to déath, whilst *waiting* for their máster, who was paying vísits; and yet *vast fires* of whóle trées piled up, are *lighted in the streets*. The winter is so *long*, that the people are glad to divert it by a *variety* of amusements. The príncipal of these is *riding about in sledges*. The óccupants are well scréened from the biting weather by cúr-tains, and rich fûrs, and warm flannels. In the cîties *ice mountains* form a favorite rec re a tion. These are inclined plânes, high and stêep, covered with ice, down which the people descend in cárs, or on skâtes, and with the *great-est ve lo ci ty*. It somewhat resembles the cóast-ing of boys in New Englând.

When a partic u lar large river is frozen ôver, a *fair* is held on it, forming a strêet a mîle lôn g: on each side are raised vast piles of *provisions*, consisting of *thousands* of raw ôxen, shêep, and pigs, enough to supply this immênse town for some *months*. They are all packed close to gèther; and in the frônt hang festoons of pôultry and gâme, all frôzen; and the whole is garnished with fîsh, bûtter, and èggs.

But the most *curious* spectacle which the Russian winter could ever bôast, was a *magnificent palace*, raised by command of the late êmpress, and entîrely formed of *ice*. No noise of hâmmers or sâws was heard; for it was composed of large blôcks of ice, piled to gèther, united by pouring wâter betwêen, which, frêezing im mêdiate ly, formed a *strong cement*. The inside was divided into different apàrtments: the walls of shîning ice, resembling vast *mirrors*. Every kind of fûrniture—châirs, tâbles, bédsteads, and even the royal *thrône*, were there formed of the sâme brittle ma téri als. But the most beautiful of all must have been the *wreaths* of rôses, and *festoons* of lâmps, which, spârkling like diamonds, *completed* the superb dec or á tion of this fâiry pâl ace; for surely it appeared like the work of *enchântment*. All this splendor dissôlved before the melting beams of the sùn; and it must have been curious to observe this princely fâbric grad u ally retûrning to its native strêams again.

LESSON CXXII.

The Birth of Jesus Christ.

Jesus born



in a manger

Escape



into Egypt.

The wise men



led by the star.

Slaying the children



in Bethlehem.

"This is a faithful saying, and worthy of all ac cept à tion, that *Jesus Christ came into the world to save sinners.*" This great event was *foretold* by the séers, or pròphets, to whom, *ages* befóre, God had given knówledge of it by a secret method, which we call *in spi ra tion*, by which he impréssed on their

mínds what was to hàppen, and *they* spōke and wrōte what *other* men could never do.

When, therefore, Jesus Christ was bōrn in Bethlehem of Judéa, there was an expec ta tion in the world that some gréat person would soon appèar; and the Jéws, among whom he was to cōme, thought that he would be some *mighty prince* or *conqueror* of this wórld; not knōwing, as they *ought* to have dōne, that *hís* dominion was to be of a *spir it u al* kind; that is to sáy, it was to relate to the fitting of men for anòther world, and not to thís, except as it had some connéxion with thàt. *Herod* was at that time kíng of Judéa, and he was afráid that *hís* king-dom was in dānger, and that Christ would *take* it. Some wise men from the éast, who were accustomed to wáitch the stárs, were much surprised to see *one* of a *pe cu li ar* kínd, which, perhaps, shone with singular brìghtness, and as it procéeded in its cōurse, they followed its dirèctions; and arriving at Je r ú sa lem, where were learned prièsts and dōctors, they thought that *they* could inform them about the appèar-ance of the star, and what had hàppened, and so they made inquìry.

Hérod, hëaring of them, and about the stár, called the priests and scribes togéther, and de-mānded of them *where* Christ was to be bōrn, as the prophets had foretòld; and they *found out* this prōphècy,—“And thou, Bèthlehem, in the land of Júda, art not the *least* among the princes of Jùda; for out of thee shall come a .

gôvernôr that shall rûle my people Israèl." Then the king told the wise men to gô to Bèthlehem, and see if this person was côme into the wôrld, and then to let hîm knôw, and *he*, also, would go and wôrship him. The wise men proceeded to Bèthlehem, and there they found the *young child*, and Mary, his môther, and they fell dôwn and wôrshipped him: and, according to the cûstom of making prêsents in the east, when they had opened their tréasures, they presented unto him gifts; "gôld, and frânkincense, and myrrh." The *parents* of Jesus lived at *Nazareth*; but it happened that, just at this tîme, *Cæsar Augustus*, the Roman êmpêror, under whôm king Herod held his thrône, ordered all his vast dominions to be tâxed; and those persons who were of the line of *David* went to Bèthlehem. This little city of David was so crôwded that there was no room at the *inn* for these vîsitors, and so the infant Jesus was *born in a mângér* used for feeding càttle. The wise men now retúrned hòme, but not through Je rú sa lem, for they were warned by God in a *dream* not to gô thát way.

And Jôseph, who was the reputed fâther of Christ, was warned âlso by an *angel* to take the chîld and his môther and *flee into Egypt*; for instead of purposing to pay him hônors, Herod only meant to destrôy him, fearing that Jesus should have his kingdom. So there they remained till Herod was dêad.

This wicked king was, however, resolved to secure his *prey*, and that he might not fail, he gave orders to *kill* all the poor little children in Bêthlehem, from *two years old and under*, that so he might be cêrtain that the infant Jesus was slâin. These orders were crûelly *ex e cu ted* ; but Jesus was not thêre, and so escaped.

On the death of Herod, the parents of Jesus returned with him into the land of Israël ; but they would not go to the city of Je rû sa lem, lest *Ar che la us*, Herod's sôn, who then rêigned, should prove as crûel as his fâther, and seek the child's life. So they went and lived at Nazareth.

LESSON CXXIII.

The Cotton Tree.

Though you every dây see gôwns, wâist-coats, stôckings, and similar thîngs, made of côtton, yet I believe you will all be *astônished* to lêarn, that this cotton, which supplies us with so many articles of our drêss and fûrniture, was first taken from the frûit or sêedpod of a par tic u lar trêe or plânt. The cotton tree, which grows in different wârm cOUNTRIES, is of *three* sôrts: ône *creeps* on the èarth; the sêcond is a shôrt and bùshy *tree* ; and the thîrd is as *tall* as an *oak*. These àll

bear a fruit as large as a walnut, with an outside coat entirely *black*. The fruit when it becomes quite ripe, opens and discovers a *white down*, to which we give the name of cotton. The cotton of the creeping plant is considered the *best*. This downy matter, after going through a variety of operations, for the purpose of separating it from the seeds, cleaning it, and making it into thread, is given into the hands of the *weaver*, who makes it into cloth of various thickness, according to the purpose for which it is intended; as, for example, the thinnest muslin, or the thickest velvets. It is supposed, that *more* of the inhabitants of the world are clothed with cotton, than with *any other* substance. It is cheap; it is at once warm and light; and it keeps the skin *dry* and *comfortable*; on which account it is better for *warm* countries than linen. The *Southern* states, produce it in great abundance. There is a down about the seeds of some *other* kinds of plants, which has sometimes been attempted to be used in place of cotton; but it has not been found to answer the purpose *nearly* so well. It has been found *useful*, however, for stuffing beds and pillows.

The late Mr. *Whitney*, of New Haven, is much and justly celebrated for the invention of an ingenious machine called the *cotton gin*. It is used in *clearing* the cotton from the seeds.

LESSON CXXIV.

The Cat er pil lar.

The bûtterfly, which you now behold dēcked out in such *beautiful* cōlors, so nimbly frīsking from flower to flōwer, and at times soaring aloft beyond your sīght, was once no other than an ugly crawling *worm*; nāy, still more lātely, it lay for a time quite mōtionless and in sèn si ble, and to all appearance *dead*. It has gone through many chānges. When it first came out of its ēgg, it was a creeping *wōrm*, called a *cat er pil lar*. It changed its whole skin vārious tīmes; whīch, by the bye, is a thing done by some *other* insects, and even by *shell-fish*, such as the lōbster and the crāb. It was nēxt changed into what is called an *au re li a*, or *chrysalis*, in which state it long continued without the léast appearance of *life*, and for which it had pre vi ous ly prepāred itself a shēl-ter and defēse; and from that *lifeless* condition, it at length bŭrst fōrth in all its *glory*, the *beautiful* ānimal which you now so much admīre.

There is *one* class of these animals which is of the greatest sērvīce to mǎn; I mean the *silk worm*. Before this cater pil lar passes into the form of an *au ré li a*, it weaves for itself a *web*, in which it may be safely entōmbed during its lifeless stāte; and it is from this vēr-y

wéb that we get all the *silk* which is used in making silk gōwns, silk stōckings, rībbons, and many ōther of our most spléndid and cōstly pieces of dréss and fūrniture. Is it not *strange* to think, that the *magnífícent robes* which now deck the fínest lādies and the jūdges of our lánd, were once no other than the *shroud* which wrapt a poor lifeless worm?

Let the chānges through which this wōnderful animal pāsses, remind you of those which ye *yourselves* must undergo. Ye áll, like the chrysális, must, for a tíme, lie shróuded in the tōmb. But from that tomb, ye also shall one day *arise*, and if ye "have done gōod," shall be turned into a *nòbler* being. Though ye lie dōwn "in wéakness, ye shall be ráised in pōwer;" though ye lie down "in dishónor, ye shall be raised in glōry;" and rising with far more exálted faculties, shall soar aloft to the bright regions of *eternal day*.

When the last trúmpet's awful vóice
This rending earth shall sháke,
When opening *graves* shall yield their chárge,
And dūst to *life* awáke;

Those bódies that corrúpted fell,
Shall ìn cor rupt ed rise;
And *mortal* forms shall spring to life,
Immórtal in the skies.

LESSON CXXV.

Hemp.

The hemp plant grows, usually, to the height of from five to six feet. It bears a *blue* flower, and the plant is valuable, both for its *seeds*, which are given to birds kept in cages, and also for its *bark*, of which,—when properly prepared, by drying, beating, soaking, and the like,—thread, twine, cordage, and huge ropes are made. The fibrous or stringy parts being sufficiently separated by such a process, are first reduced into *tow*. This is done by a sort of combing, with a comb which consists of several rows of strong steel *pins* eight or nine inches long,—and is called *hatcheling*. The tow is then spun into threads, finer or coarser according to the work for which it is intended. Much hemp is spun for thread to weave into *sail cloth*. As a large ship takes thirteen or fourteen *thousand* yards of canvass, it is no little quantity that will suffice for our *navy*. The consumption, accordingly, of hemp, in a maritime or seafaring nation, like this, must be *prodigious*, and we are almost at a loss to conceive what could be done without such a blessing. Only the coarser kinds of hemp are employed in making cordage; the better sorts being used for *linen*, which, though it can never be made so fine as that from flax, is yet

much strônger, and equally sus cep ti ble of *bleaching*. Clôths made of hemp have also this prôperty,—their *color* imprôves by weàring, while that of fláx decâys. Hempen cloth bears a *high price*, being ex ceed ing ly dûrable. Though a dozen hempen shirts may cost môre at the first pûrchase, yet they will last twice as long as *Irish linen*. Nèttings, of many different sôrts and sízes, are also man u fac tured of hemp. Hemp is cul ti va ted to *some* extént in the United Stâtes; yet it still forms a large ar ticle of *import* from Eûrope, e spe cial ly from *Russia*.

LESSON CXXVI.

Remember thy Creator.

In the soft season of thy yôuth,
 In Nature's smiling bloóm,
 Ere age arríve, and trembling wait
 Its summons to the tómb;

Remember thy Creator, Gôd;
 For *Hím* thy powers employ;
 Make Him thy feár, thy lôve, thy hópè
 Thy cônfidence, thy jôy.

Hè shall defénd and gúide thy course
 Through life's uncertain séa,
 Till thou art lánded on the shóre
 Of *blessed e ter ni ty*.

Then seek the Lord *betimes*, and choose
 The path of héavenly trùth;
 The earth affords no lôvelier síght,
 Than a *religious youth*.

LESSON CXXVII.

Be nev o lence.

It is now the middle of winter. Sée the little feathered sôngsters, how they shíver and trémble with *cold*. They are driven from their leafless brânches, and fly to the abode of *mân* for protection. Let this season put you in mind of that godlike virtue, *Be nèv o lence*. Now is the tíme for its u ni v ér sal èxercise. Do but look arôund you, and see how many póor ób-jects have not the *ne ces sa ries* and *comfôrts* of life, whilst yôu are sitting by a com fôrt a ble fíre, and have *every* thing you wìsh for. I hope you will never negléct to relieve distréss, but always cheerfully endeavor to do *your* part to diminish the *ne ces si ties* or súf-ferings of those *less* fortunate than yoursèlf. Ever do *góod* to the extent of your pòwer. When your purse obliges you to be bôunded in your gífts, still remémber, that even an ex-pression of kindness is an un speak a ble com-fôrt to distréss. Be, therefore, ever *humane* and kind; and withhóld not your charity from those

who are in wânt, because you may suppose them undeserving of your regard. Remember that if our *Almighty Father* were to give his benefits to those only who deserved them, very few of us would be partakers of his mercies: for we are constantly rendering ourselves *unworthy* of his blessings. Yet observe that God is still *bountiful* to the whole creation. For see yonder bēggar who is *imploring* the pity of each pāssenger; is he not endowed with reason? And does he not possess the faculties of hearing and sēeing, and likewise that of spēech, which enables him to make known his wānts; and are not those blessings above all *value*; blessings which claim *eternal* prāise? The stroke of *adversity* which takes wēalth away, may sēem sevère; but how much *greater* a calamity is it, to be deprived of any or all of our *natural senses*, the want of any *one* of which will deprive us, even in the midst of affluence, of all *enjoyment*. Are we not rejoiced to see the cheering sūn, and the boundless beauties of nāture with which we are all surrounded? Are not the beauties of nāture the undivided property of all?

Therefore, trust not too *much* in héalth, wēalth, and riches; nor rely on the extērnal means of happiness in this life, because they are little in *themselves*. They require a *staff* to lean on: God's power and blēssing must be their support.

Receive *riches* into your hòuse, but nòt into your hêart; into your posséssion, not your *lòve*. If they incréase, set not your hêart upon thém; if you posséss them, employ them hònestly, and discrèetly, to *God's* glòry and *other* men's gòod.

The great Lord Bacon sâys, "Desire only sùch ríches as thou canst gèt hònestly, úse pròperly, and léave con tèt ed ly."

LESSON CXXVIII.

Flax.

If most of you were surprised to léarn, that all the *cotton* articles which you háve from your earliest years been ac cus to med to sêe, were taken from the seédpod of a plánt, I suspect that some of you will not be léss aston-ished nòw to hêar, that all the *linen* which we wear on our backs as shírts, or use for shéets, tówels, táble cloths, and a thousand òther pur-poses of the same kínd, is procured by human ín-dustry from anòther plant, which very much resembles the nèttle, and is called *flax*. As soon as this plant is rípe, it is pulled up by the ròots; and, after being for some time laid in little bündles to dry, and deprived of its seéd véssels, it is put into pits of water to ròt, in order that its *fibres*, or thréady parts, may be easily sêp a ra ted from each òther. The sméll

which this operation occasions, is most *disgusting*, and it is destructive to the fish which may be in the wáter, or to any cáttle which may *drink* of it.

After the flax has been long enough in the wáter, it is taken òut, and then wáshed, dríed, béaten, cómbed, and otherwise so prépared, that the lóng and fíner fibres can be *separated* from the shórtér and còarser ones. The former are called *flax* or *lint*, and the latter receive the name of *tow*. The lint is then spun into *yarn*, by drawing out several of the fibres and twisting them toghèther. The yárn is then given to the wèaver, who man u fac tures it into a *web* of clòth; and the wéb is given to the bléacher, who, by frequent wátering, (assisted sometimes by an acid líquor,) gives it its *beautiful whiteness*. The linen man u fac ture is of all different degrees of fineness, from the còarsest shéeting to the fínest càmbric. It is the cóolest and cléanliest of all our clòthing, and is therefore gen er ally placed by us next our skin, except in wármer climates, where *cotton* is preferred, because it keeps the skin more dry' and còmfortable. Even after the linen has been worn to rágs and tátters, it does not cease to be *useful*. These rags are not only employed by the *surgeon* in the dressing of wóunds and sóres, (for which they are much better adapted than còtton rags,) but anóther and a very im-pórtant branch of usefulness then commences,—the *making of paper*. Is it not cúrious to think

of the number of different pèrsons to whom the paper of the little book which you are now réading, has been of sèrvice; namely, the flax grówers, the flax pùllers, and the various classes of flax drèssers; the spínsters, the wéavers, the blèachers; the línen drapers, the sèamstresses, the wèarers; the páper makers, the stàtioners, the prínters, the bōók sellers, the réaders, and many òthers? Nor is it the *fibres* only of the flax that are useful to man; the *seed* also, when pressed in a mill, yields an òil known by the name of *linseed* oil, which is of peculiar use to pàinters; and the rэфuse, which forms what are called *oil cakes*, is no less sèrvice a ble in the fèeding of càttle.

We can not, therefore, be suf fi cient ly gràteful for a blessing which can be converted to so mány useful púrposes, and affords emplōyment and subsistence to so many *thousands* of in dustry pèrsons; and while we admíre, as we òught, the abílity of mán, by which he has been enabled to turn this vege table so ex ten sively to his own úse, let us never at the same time forgét, that this *very* abílity is also the gíft of Hím, "*who hath put wisdom in the inward parts, and given un der stand ing to the heart.*"

LESSON CXXIX.

The Lord's Prayer.

Fáther of áll! who dwellest abôve,
Thy náme be *hallowed* hére;
As in those realms of péace and lôve,
Where *saints* that name revêre.

Thy kíngdom còme; *Thy* will, alòne,
Be dône by man belòw;
As spírits round thy glorious throne,
Their pure o bediènce shòw.

Gíve us this dáy our dáily bréad,
Not mérely *outward* fôod,
But that whereon the sòul is fed,
The sôurce of heavenly gòod.

Forgíve our *trespasses*, as wé
In pardoning love abíde;
Since nòne forgiveness win from Thée
Who pardon have *denied*.

And lead us from temptátion *far*,
From évil, Lórd! restòre;
For thine the pówér, the kíngdom are,
The *glory evermore!*

LESSON CXXX.

Plants.

The great Author and Parent of áll things, decreéd that the whole éarth should be *covered with plants*, and that no place should be vóid or bàrren : but since all countries have not the same chánges of seasons, and every sòil is not equally fít for every plánt, He, therefore, that no place should be without sòme, gave to every òne of them such a *nature* as might be chiefly adapted to the climate ; so that sòme of them can bear excéssive *cold* ; others, an equal degree of *heat* ; some delight in móist ground, others in dry. Hence the same plants grow *only* where there are the same séasons of the yéar, and the same sòil. The *Alpine* plants live only in hígth and còld situ à tions, as on the tops of moúntains almost e t é r n a l l y covered with *snow* ; and it would be in vain to look for them any where else. It is re mark a ble that thése plants blossom and ripen their seeds very *early*, lest the winter should steal súddenly upon them, and destròy them. Plants that cannot bear the còld, live in the *hottest* climates, within the torrid zònes ; hence, both the Eást and the Wést Indies, though at such a *distance* from one anóther, produce the same kínds of plánts. *Grasses*, the most còmmon of áll plants, can bear almost *any* tèm per a ture of àir ; in which the good *providence* of the Créàtor ap-

pears in a particular degré, for in *all* parts of the globe, théy, above *all* plants, are né cessary for the *nourishment of cattle*. Thus neither the búrning sún, nor the pínching còld, hinders any country from having its *veg e ta bles*; nor is there any soil which does not produce mány kinds of plants. The *desert* and the most *sandy* places have their pe cù li ar trees and plants: and as rívers and brōoks are seldom *found* there, we can not without wōnder observe, that many of them *distil* or drop wàter, and by that means afford the greatest cōmfort both to mán and bêast that trāvel there. There is a plant which grows on the tops of trées in the deserts of Amériça, which has its leaves at the bōt-
tom turned into the shape of a *pitcher*, with the extrémity spread òpen; in these the *rain* is collécted and préserved, for thirsty mên, bírds and bêasts. The *water* tree in Ceylón, produces *bladders* of the shape of a drùm, and covered with a *lid*, in which is collected a most *pure* and refréshing water, having a very sweet tâte. There is a kind of plant in New Fráncé, which, if you bréak a brānch of it, will afford you a *pint* of excellent water. How wíse, how beautiful is the agréement between the plants of every cōuntry and its in háb it ants, and other cîr cum stan ces!

LESSON CXXXI.

The Last Days of Jesus Christ.

Eating



the Passover

Christ

Judas



betraying Christ with a

The Crucifixion



tried before Pilate.



of Christ.

The Jéws always *hated* Jesus Christ, be-
 he told them of their wickedness and li-
 risy in the sight of God. They, ther-
 frequently tried to put him to *death*. No
 could have had *legions of angels* to
 him, and he could have struck any o-
 enemies déad at his fèet in one in-

but he came into the world to give his *life* a ransom for sinners, and so he prepared to die. He had *twelve disciples* who were his confidential friends, and were often with him. One of these was named *Judas*, and he covenanted with the Jews to sell Jesus for *thirty pieces of silver*, or about four or five English pounds. It was the time of the *Feast of the Passover*, and Jesus took it with his disciples, and gave them to understand, while he took it, that it was *typical* of, or shewed as in a glass, his own death, for the remission or pardon of sins.

While they were at the table on which the passover was placed, he said that he should be *betrayed*, or given up artfully to his enemies, and that one of his disciples then present would be guilty of the wicked deed. The disciples were all *terrified* at the thought, for they loved their master, with the exception of Judas, and they each cried out, "Lord, is it *I*?" and Judas, to save appearances, or look as innocent as the rest, asked the same question. Jesus gave him an answer, which, though not direct—that is to say, not *yés*, or thou art the man—was nevertheless, sufficient to *point out his guilt*. When the Passover was finished, Jesus walked out to the *Mount of Olives*, and having reached the garden of *Geth sem a ne*, he advised the disciples to repose, or rest, as it was now evening, and took with him but three of their number, *Peter* and the two sons of *Zebedee*.

And now he prayed to his Father to support him in his trying hōur, when he was about to atōne, as the *Lamb of God*, for the sins of a guilty wōrld. And so éarnestly did he pray, that "hīs swéat was as it were *great drops of blōod* falling to the grōund." In the mean time his three disciples fell aslèep. 'Thréé times did he thus prāy, and as he retūrned to them he found them still in repōse, and little aware of what was about to hāppen. At length he said, "Behōld *he* is at hānd that doth *betray* me." "Judas then having received a bānd of mēn and ōfficers from the chief priēsts and Phāri-sees, arrived at the spot with lānterns, and tōrches, and wēapons." The wicked Judas had told them that he whom he should kiss would be Jēsus, and they must take him away in safe cūstody. So he went up to him and cried out, "Māster, māster, and kissed him." When Jesus saw the sōldiers, he said, "*I* am he of whom you are in sēarch;" and struck with his dígnity and ínnocence, they went bāckward and *fell to the ground*. Then he asked them, "Whom sēek ye?" and they said, "Jēsus of Nāzareth;" and he said, "I have tōld you that *I* am he." And they laid their hands on him and tōok him. And Péter, having a swōrd drew it hastily to defēnd his master, and cut off the *ear* of the sērvant of the high priēst. Then Jesus reprōved Peter, and said, "Put úp thy sword into the shēath; the cup which my Father

hath gíven me"—meaning the sufferings he must endure for guilty men, in order to sáve them—"shall I not *drink* it?" And he said to the wóunded man, "Suffer ye thus fâr; and he tóuched his éar and hèaled him;" thus proving to them suffíciently, that he could have destróyed them *all*, had he pléased, as easily as he hèaled the wóunded sèrvant. Then they led Jesus to the house of the high prièst, and there they mòcked him, smòte him, blíndfolded him, strúck him in the fáce, and blasphemèd against him. And first they led him to *Annas*, who ácted as a high prièst, and then to *Caiaphas* thè high priest, in the *Hall of Judgment*. In the morning he was taken before *Pontius Pilate*, the Roman Gôvernor, and the Jews accused him of being an enemy to *Cæsar*, the Roman émperor, whose subjects the Jews had becòme. Pilate then sent him to *King Herod*, who having heard that he had done many wónderful things, was quite pleased to have a sìght of him, for "he hoped to have seen some *mìracle* done by him." "And the chief priests and scribes stood and ve hé ment ly accusèd him. And Hérod, with his men of wâr, set him at nòught, and arrayed him in a gorgeous ròbe, and sent him agáin to Pilate." Pilate then told the Jews, that having *examined* Jesus, he could not learn that he had done any thing that was wròng; "*I*," said he, "find no fáult in him." However, so little re-

gard had he to justice, that when he found the Jews were clamorous, and wanted to have Jesus put to death, not willing to say that he would pass sentence, he tried to throw the wicked deed upon them before he did it. It was usual at the time of the passover to release some criminal. Now there was a desperate robber, named *Barabbas*, who was in custody, and Pilate asked whether they would have Barabbas or Jesus set at liberty. So they all cried out, Barabbas. Then Pilate ordered the innocent Jesus to be *scourged*: and the soldiers platted a crown of thorns and put it on his head, and they put on him a purple robe, such as the kings wore, and said, "*Hail King of the Jews*, and mocked him." This was done because Jesus had said, "My kingdom is not of this world;" meaning that he was a king, but his kingdom was spiritual, and that he would reign over the hearts of men.

Pilate now shewed Jesus to the people, dressed in his robes of mock royalty, and he said, "*Behold the man!*" And the Jews cried out vehemently, "Crucify him, crucify him." Still Pilate "sought to release him," and was afraid of the *guilt* he should incur by crucifying an innocent, and it might be, a *divine* person. The Jews, however, told him, that if he released him he would be a traitor to Cæsar; and so he finally yielded. Again he, therefore, brought Jesus forth, and said to the Jews, "Behold you

ing!" And at last he delivered Jesus to them. Then they made Jesus carry his cròss, on which he was to be éx e c u t e d, to a place called *Golgotha*; and going along, they made a man of the name of Sím on *help* him to c à r r y it,—perhaps wishing to push him on f à s t e r to the fatal spòt. And when they had come to the mount called *Calvary*, there they *crùcified* him, and two *mal e fac tors* with him; the one on his ríght hand and the other on his lèft. One of these m à l e fac tors looked to him for salvàtion, *even* on the cròss; and he had m é r c y on him, and s à i d, "*This day thou shalt be with me in P à r a d i s e.*" He also pràyed for his *ene-mies* as they mòcked, revíled, and insùlted him, and kindly said, "F à t h e r, *forgive* them, for they knòw not *what* they dò." And while he was f à i n t and thírsty, n à i l e d *bleeding* on the cròss, he had g à l l and v í n e g a r given him to drink. An inscríption was also written there, in Gréek, Látin, and Hèbrew, which was intended only to mòck him—"THIS IS THE KING OF THE JEWS."

And now there was a sudden d à r k n e s s o v e r all the earth for near *three* hòurs. The sùn would not shíne, and the véil of the t é m p l e, which divided the most hòly plàce, where the priest entered, from the wòrshipers, was *rent in p i e c e s*, to show that the Jewish rítes and s à c r i f i c e s were now all *fulfilled*, and were to be of no further con t i n u a n c e, since he had shed

his *blood* once for àll. Jesus now cried wi a loud vōice, "*It is finished,*" and gave up t ghòst; that is, yielded up his spirit. And no a soldier *pierced* his síde, and there came o blōod and wàter, which proved that life w. *wholly extinct*. Thus *died* the innocent R dēemer. "He lôved us and gáve himself f_i us."

THE END.





SEP 16 1941

